

### The third Dialogue called

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**Tobie.** Seyng wee haue sufficiently and largely talked, of the old and newe Genezarrians; tell vs if thou haue any more to saie, touching the possessed, of whom thou made mention before.

**Theophrast.** I haue muche more to saie; but we will leaue of that till an other tyme.

**FINIS.**

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THE  
SECOND PART  
OF THE DEMO-  
NIACKE VVORLDE,  
or worlde possessed  
*with Diuels, contei-  
ning three Dia-  
logues:*

1. *Of Familiar Diuels.*
2. *Of Lunaticke Diuels.*
3. *Of the coniuring of Diuels.*

Translated out of French into En-  
glish by T. S. Gentleman,

*Thomas Stocker*

 Imprinted at Lon-  
don for Iohn Perin, and are  
to bee solde in Paules Church-  
yard, at the signe of the Angel.

1 5 8 3.

THE  
SECOND PART  
OF THE  
BLACK VOYAGE

OF THE WORLD

AND THE

INDIES

AND

OF THE

INDIES

AND THE

INDIES

AND THE

INDIES

AND THE

INDIES

AND THE

INDIES

AND THE



¶ To the right worship-  
ful Sir Iohn Higham, Knight, increase  
of al heauenly and Spirituall giftes, to the  
*aduaucing of the glorie of God, and the*  
*benefiting of his Church: together, in-*  
*crease of true worldly Worship*  
*here in this life, and in the*  
*world to come, perfect*  
*blisse and felicitie*  
*for euer.*



¶ Auing once purposed  
with my selfe (Right  
Worshipfull) to haue  
put into our Englishe  
tongue, certeine French  
Dialogues of M. Peter Viret his set-  
ting forth, a man known to the world,  
to haue bin in his time singulerly wel  
learned, & very godly, and such a one,  
as hath published many other books,  
to the glory of God and benefit of his  
Church to all posterity to come: and  
being preuented of three of them, by

## The Epistle

reason they were gotten into their English liuery, before such time as I tooke them in hand: I was therefore eftsoones driuen to bee contented, with the finishing of these last three: the Dialogues are fixe in number, & by mine author intituled by a generall name, called *The Demoniacke worlde*: Or the world, possessed with Diuels: giuing besides, to eche Dialougue, his seuerall title also, as by the reading ouer of the, maye well appeare. The Arguments are very pretie, and the handling of them (in my poore opinion) well worthy the reading, and both pleasant, and profitable. Insomuch (Sir) as that when I hadde made an ende of these three, minding to make choise of some sufficient Patrone whiche were of good worship, and of power able, in knowledge both in diuinity and humanitie wise, and in zeale and affection, willing and forward about the aduancing of the glory of God, especially,



## *Dedicatorie.*

cially in the cause of true and sounde religion, for the shielding of this my simple trauell: called to remembrance (amongst the rest of such Gentlemen as I was acquainted withall) your worship, to whom I might addresse the same: hauing therewith this confidence, that you will moste willingly patronize and defend it. And heereuppon, humbly crauing pardon for this my boldnesse, I cease to trouble you with ouer many wordes, committing you and al yours to the tuition of the most high.

London the 25. of March.

1583.

Your VV. most humble  
in the Lord.

Tho. Stocker.

A3

The

## *The Title and Summe of the fourth Dialogue.*



His fourth Dialogue is intituled, Familiar Diuels, because it maketh mention of the subtleties whereby Sathan persecuteth the Gospel, vnder shewe of friendship and familiarity to the seruants of God. These Diuels are of the kind of those which before I called White Diuels, and therefore they may very well bee placed alike. And as for the matters here treated of in this Dialogue, there is mention made of the contradiction, that is in the Diuel, and the wicked: Of the commendation which they giue to the good to an euil end. And contrariwise, how they discommend and dishonour all such as praise and honour Christ, his seruants, and Gospel.

The manner howe the Papistes honour the Gospel, and of the true honour, or dishonour that may be done to the same.

The honour that the enemies of Christian discipline doe to the Gospel, whiche they profess



*The Contentes.*

esse only in the lippes.

The Sorceresses diuel of Philippi.

The praise and commendation which the Diuel giueth to the ministry and ministers of the Gospel.

The meanes wherewith the Diuel vseth to fight against the Gospel.

The Diuel transfigured into an Angell of light.

Of the troth which the Diuel may speake, and how we ought to iudge of the troth.

Of the feigned friendship that certeine thorne hypocritical Balamites shewe vnto the gospel, that they might thereby hinder the course thereof.

What fauourable accusations the enemies of the Gospel are wonted to vse against the true seruants of God.

Of the diuers and fundry false shewes which the Diuel maketh.

What good affection the wicked beare vnto God and good men.

Of the charitie of Iudas.

With what colour the maintainers of Antichrist vse to colour their false religion.

What iolly shifres they haue, that glory of the profession of the Gospel, and yet followe

*The Contentes.*

the old manner of Poperie,

How they condemne the Gospel, before they know any cause why.

The fayned friendship which the enemies of the truth vse towards Princes.

What fauour the wicked find among magistrates.

What regard Magistrates ought to haue to Backbiters & slaundersers.

What greate mischief is ordinarily done vnto the seruantes of God.

What the causes are why men cannot abide nor away with the seruantes of God.

The iudgement of God for our vnthankfulness of despising & hating of the troth; & of the power and force of illusion and error.

What the causes are, why we rather follow lyes then trueth.

The lets that hinder vs from the knowledge of the truth.

What kind of men they bee, vnto whom, Iesus Christ is a teacher and a Schoolemaister;

The Preseruatiues against error and false doctrine.

The



# *The fourth Dialogue*

of the Demoniacke world, named *Familiar Diuels.*

Theophrast, Tobie, Ierome, Eustace,

Theophrast,



According to our former talke, of those which are contēted with y<sup>e</sup> shew of y<sup>e</sup> gospel only, methinks y<sup>e</sup> if we sō what narrowly look into their behauiour, we shal find thē not much vnlike to y<sup>e</sup> Demoniacke, of whom S. Marke and S. Luke both make mention.

Tob. How behaued he himselte?

Theo. In his behauiour, he shewed himselte cleane contrary to himselte.

Tob. It is no greate maruayle if the Diuell be contrary to him selte, but it were rather to be maruayled at, if hee should not be so: for that he is both a lyar, also a deceiuer. But wherin doth he gayne say himselte?

The Diuel contrary to himselte.

Q

Theo

### The fourth Dialogue, entituled

Marke 3.

Luke 4.

Jesus Christ  
the holy one of  
God.

Math. 12.

Theo. Hee called our Saviour Christ the holy one of God, if he be the holy one of God, than is he come to hallow vs: & if hee be come to hallow vs, he must of necessitie drive the Diuel from vs, For the Diuell is an vncleane and filchy spirite, and cleane contrary to all holinesse, and to the spirite of God, which is called holy, because it halloweth, yet the Diuel feareth nothing so much, as to be driven from vs, for feare we should be sanctified of Jesus Christ, whiche is the holy one of the most holy.

Tob. The wicked spirits did manifestly shewe that, by the petition whiche they made to Jesus Christ, that he woulde not drive them out of the countrey.

Theo. We need to seeke for no further prooffe hereof. For the Diuel desireth nothing so much as to entertayne vs in all filchinesse and vncleannesse, to the ende that God might not be sanctified nor glorified in vs, but be more and more dishonoured and blasphemed: And therefore doeth this wicked spirite flatter Christ, giuing hym the title that belongeth to him. Doubtlesse hee did this for two principall causes: The first, to bring Christ in suspicion, and



## Familiar Diuels.

to diminish his glory in seeming to prayse him. The second to escape his hands by flattery, that he might thereby be accompted of him, as his friend.

Tob. He thinkes this Deuill gainsayeth himselfe: for he desireth still to play his part, that is, to hynder vs, and yet acknowledgeth Iesus Christ to be the same, which shal let him, and is purposely come into the world to the same end.

Theo. When he flattereth Christ, thereby to let him from executing his office, whilst hee in the meane time might playe his pranks. There are alwayes manye suche Diuels among vs. For there are many that prayse the true ministers of GOD and good men before their faces, whō they knowe well enough to be enemyes to their vices: which they doe not, for any loue that they haue eyther to them or their vertues, (for they hate nothing more) but to get the more in fauour, and that good men should not punish them as they deserue.

Tob. They call them honest men, because they would hinder them, from doing & duty of honest men, & praise their vertues, to the end they should not vse them,

Theo.

## The fourth Dialogue, entituled

**Theo.** Indeed, thou hast hit the nayle on the head. And therfore least the seruantes of God and vertuous men, should make them Iyars, which so prayse them, they cannot do better then faithfully execute their charge, and shewe the duety of good men, as well towarde them, as towarde all other: euen as Iesus Christ did towarde these Diuelles, which praysed him so much. For in casting out these Diuels, he shewed in effect, both to the Diuelles and to all other, that hee was verily the holy one of G D D, and the sonne of the moste high God.

**Tob.** Tush man, that is not it that the diuels and wicked ones would haue.

Of those kindes  
of me who giue  
to Iesus Christ  
the Gospel,  
rich titles as  
belong vnto the,  
because they  
would haue the  
lacke their du-  
e.

**Theo.** Why, we knowe this for cer-  
tayne, that they are contented to giue  
Iesus Christ and his faithfull seruantes the  
titles that belong to them, whyle they see no  
remedy to gaynsay or resist. But they had  
rather that Iesus Christ & his, wold be con-  
tent with the bare name alone (as many o-  
ther be) & not execute the office which belo-  
geth thereto, & for which cause such names &  
titles are giuen them. For howe many are  
there in the world now a dayes: but chiefly  
in



## Familiar Diuels.

In the Popish Church, whiche are contented with the titles, and rentes whiche they possesse vnder colour of the sayd tytles: not caring for executing the office whiche they are bounde to, and whereof they beare the name?

Tob. There are enow such of al sorts.

Theo. The Diuell was contented that Christ should be called the holy one of God, if he would not shew the office of the holpe one of God against him. So are there many in these dayes, which are content to prapse the Gospell, and to honour it with their mouthes, and outward ceremonies: so that it be not looked on, & the doctrine therin contayned bee not published & practized. We haue euident proof therof in the Popish masse: for it is maruelous to see what honoz the masse giueth to the book of the Gospell; when it is song, & specially in high masses. When the gospell is song, there is singing, torch-lights, kissing of the book, standing by: Alwaies prouided, that the Gospell be song or said to the people in an vnknownen tongue, and not in suche sorte to bee vnderstood, as that the vertue and efficacie thereof bee manifested vnto the heartes of the people. Is not this

Of the honour  
which the Pa-  
pists giue to  
the Gospell.

The fourth Dialogue, entituled

Of the honour,  
which the ene-  
mies of the dis-  
cipline of the  
Gospel give to  
the Gospel.

What the true  
honour, and dis-  
honour of the  
Gospel is.

this a great subelerie of Sathan, to shewe  
such honour to the Gospel, to the ende it  
might bee the more dishonoured: For the  
greatest honour that the Gospel can haue,  
is to be prynced in the heart: & contrariwise  
the greatest dishonour that may be done un-  
to it, is, not to receiue it with true faith, and  
to be carelesse of the vnderstanding, and ef-  
fecting thereof.

Tob. This then I perceiue to be thy  
dife to proue, that we honour the Gospel in  
our Masse, as the Diuell honoured Iesus  
Christ, when he called him the holy one of  
God, meaning thereby to put him from do-  
yng of that his duety which God his father  
had commaunded him to doe.

Theo. I wil not giue a poynt to choose.  
For, is not that which you doe, a very moc-  
kery vnto Iesus Christ and his Gospel?

Tob. Thou commest very fast stil vpon  
vs. But I pray thee tell me, is there  
none amongst you that playeth the like di-  
uels part?

Theo. Yes I warrant thee, too too  
manie: But they playe it after an other  
forte: For there are some, who are con-  
tented to suffer the minister of the Go-  
spel



## Familiar Diuels.

spel preach the pure word of God, yea, and to haue ministers also, and to mainteyne them: so they enforce them not to the practise of the Gospell. Wee spake before of those that withstood the discipline of the Gospell. Of whiche there are two sortes: The first of them, are they, that cannot abyde, that any shoulde speake, preache, or write thereof: The seconde sort of them are they which are contented to beare with all that, so there bee no talke of the execution thereof. But the worst is, that among these, there are some, that do not only withstande the execution therof on themselves, but also hinder those that would be contented to receiue it, and wil not suffer them so to doe.

Tob. Why doe they so? He thinketh it inough, & in deed too much for themselves to be rebels against God & his word, although they hindred not the obedience of others.

Theo. I thinke they doe it, because they feare, least, after y<sup>e</sup> others were brought to y<sup>e</sup> discipline, they also might bee enforced thereunto. For there are many that would not greatly care though other men lyued neuer so vprightly, so that they themselves might be at liberty to do what them listeth.

Tob.

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Tob. I wonder at those men. For if they think the doctrine good, y<sup>e</sup> is preached unto the, why suffer they it not to be practized & put in execution: if they thinke it not good, why suffer they it to be preached, and specially, seeing they haue authority and power to stoppe the same?

Theo. No doubt of it, there are too too many (as we haue before said) that woulde gladly stop it, if they durst: were it not for feare they shold be accompted tyrantes & opp<sup>r</sup> enemies to God. But because they see, y<sup>e</sup> they cannot do it but to their great reproch & shame, they are like the diuel, who is contented to take Iesus Christ for the holy one of God, so he may be stil a diuel, & continue in the selfe same state, wherin Iesus Christ found him. And therfore whē they are inforced, as Christe inforced this diuel, they crye out as he cried, & shew their secret hatred to the truth of God, & fal a threatning & persecuting of his true seruāts, whē as they perceiue y<sup>e</sup> they can neither by fayre speeches, nor yet hypocrisly, obtaine their desire.

Tob. And therfore it is naught euerpe way, & waxeth stil worse & worse. You make a iest at vs, & say, y<sup>e</sup> we on our side honor the Gospel



## Familiar Diuels.

gospel outwardly, but that we neither care for y<sup>e</sup> vnderstanding thereof, nor lyuing thereafter. And I beseech you, wherein is your side any whit better? For they are contented the Gospel should be preached, and the sence thereof expounded, so they heare it not, or if they heare it, so they follow it not, no more thā we. Thus we are both wel pleased with the name of Christian, and gospel, but we neither care either for the dutie of christianitie, or yet for the fruite that wee should receiue by the Gospell.

Theo. So say I to: For we are all contented that Iesus Christ should bee the holy one of GOD, so hee hallowe vs not.

To. Whereby we may easily perceiue, that the Diuell, which gaue this title to Christe, is not yet out of the world.

Theo. As much may be sayde of that other Diuel in the Sorceresse of Philippi, of whome we spake before. For GOD knoweth howe little pleasure the Diuell which possessed her tooke, in the ministerie of Paule and Sphas, and yet hee praysed them and their ministerie, and extolled thē to the people of Philippi to the vttermost.

ACTS. 16.  
The Deuill of  
Philippi.  
The commendation,  
whiche the  
deuill giueth to  
the ministerie of  
the Gospell.

B

To.

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To. Surely, it is to be meruailed at, that the father of lyes woulde prayse and extoll befoze men, the trueth, which hee hateth aboue all other thinges.

Theo. Yea, but here is a further matter then all this. For, thou seest, that he doeth not onely forbear to withstand, and openly resist the seruantes of God, but beeing also enemy to mans saluation, encourageth the people to hear the doctrine of saluatiō at y<sup>e</sup> mouthes of those, whō god hath appoynted to be y<sup>e</sup> ouerthrow of his kingdome. To. Truly, herein he meruailously changech and alterech his nature: for where befoze time, he was wont with might and maine, to withdraw men from the worde of God: here he stirreth and prouoketh them thereunto.

The meanes  
which the De.  
uill useth to fight  
against the Go.  
spil.

Theo. And yet that is not, his meaning was cleane contrary, how glorious & glittering a shew soeuer he made. And therefore hereby thou maist perceiue, that commonly, the Deuill hath two stringes to his bowe to resist the trueth.

To. Which be they?

Theo. The one is, in that, y<sup>e</sup> he is a tyrant and murtherer, he will, if it be possible resist



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resist the trueth by force: and so vse y<sup>e</sup> string, because it agreeth iumpc with his nature: but if that string will not serue, hee putteth on the other. To. What māer a one is that?

Theo. It is lying: for, he wil by y<sup>e</sup>, if he cā, practise to come in credit: for his as natural to him, as y<sup>e</sup> first. But when hee mindes to worke by lying, hee vseth not alwayes one way. To. How doth he than?

Theo. First, if he haue to doe with ignorant men, in the word of God, and grosse headed people, he thē bestirreth him to ouerthrow the trueth by false doctrine, superstition, and idolatry, wherewith he disguiseth y<sup>e</sup> true religiō. But, if that way wil not serue histurne, he seemeth by & by to allow of the doctrine of the trueth, and to be friend therunto, to the end that vnder this colour, he maye the more subtillye and secretly bring his enterpryse to passe. And, although this enemy is alwayes greatly to be feared, yet is he neuer so much to be feared, as when he vseth thus to faigne and glose. For hee neuer hurteth so sore, as when he transfigurēth himselfe into an Angell of light, which he can right well doe.

2. Cor. 11.

The deuill transfigureth him self into an Angel of light.

To. I thinke that was the cause,

B 2

why

The fourth Dialogue, entituled

whie S. Paule put the Diuell of Philip-  
pi to silence, as also why Iesus Christe put  
those to silence, which praysed him.

That trueth it  
is that the deuill  
is able to speak,  
and to what end  
he speaketh it.

The. That is out of all doubt. For  
although, that these Diuels, spake y<sup>e</sup> truch,  
in testifying that that was true, which both  
Iesus Christe and his Seruautes hadde  
spoken and doone: yet is it not to be said  
properlye, that they spake the trueth,  
by reason of their intent, and the ende  
which they pretended. For, where they  
outwardly seemed to induce the people to  
followe Iesus Christe, by reason of the  
glozyous woordes, which they gaue out  
of him, they had a cleane contrary pur-  
pose, to withdraue them from him.

Toby. How is that possible?

Theo. Euen by this meane. For, whē  
the Diuelles vse these kinds of woordes,  
they whiche heare them, eyther beleue  
them, or not beleue them. And if they  
beleue them, they beleue them not as  
if they were the Enemies of Iesus Christ,  
and of his Seruautes: But doe rather  
thinke, that there is great friendship, and  
a friendlye agreement betwixt them.

And



### Familiar Devils.

And therfore, if they thought Saint Paule and Syllas to bee the Seruaunts of God, they might likewise thinke, that this Sorceresse was neyther against them, nor yet they against her, but that they agreed all very well together. But if they beleued them not, but tooke the wicked spyrites, to bee wicked spyrites in deede, that myght haue brought a great slander vppon Iesus Christe and his Seruauntes, and vppon their doctrine also: and so haue made them all to bee very greatly suspected, by reason they had the testimonie of such witnesses.

Toby. Then I perceyue that the Deuill is alwayes readye to serue his owne turne at a pynch.

Theo. Assure thyselfe of that. For, if hee and his Testimonie were reiected, they whom hee hadde commended, should also for the same cause, bee reiected with him for company; and yet hee him self in, the meane whyle, not bee reiected at all. For hee woulde still keepe his possession in those, who had forsaken Iesus Christe and his, vnder another colour. And therfore if they were entertayned, the Deuill would

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would also be entertayned with them: and so by that meanes, hee should be in truth, and in deede, entertayned: and Iesus christ, his doctrine, and seruantes, but in shewe, and for fashions sake. For, Iesus Christ and his aduersarye, are not to bee entertayned both at once, neyther hath hee any familiaritie and common abode and dwelling with him.

Toby. Heere is a meruailous subtill pollycie, and crooked nature of the Deuil, being therein so compounded with leasung and vntrueth, as that hee turneth the truth it selfe into lying, and maketh the truth to bee no more trueth, when it once com-

The trueth, not  
trueth.

Theo. You saye verye truelye. For, Trueth, to speake properly, consisteth not in the bare woordes spoken, but in the meaning, for which cause they are vttered. And therefore hee speaketh not the trueth, which sayeth not the trueth, but onely to lye, and deceyue.

And beelides, wee are not to take for trueth, the trueth that is myxed with lying.

For,



## Familiar Denils.

For, in this case, the trueth is nowe no more trueth, but onely a false colour of trueth, and without any substance therof, for the colouring of a lye. And therfore, <sup>how wee ought</sup> when we are to iudge of the trueth, we <sup>to iudge of the</sup> must not iudge only according to y<sup>e</sup> woordes <sup>trueth.</sup> which wee heare, nor yet take them by halfes, but receyue all the partes together, and so looke to what end and purpose they were spoken.

Toby. If this, that thou speakest off were well looked vnto, wee shoulde neuer haue so manye men seduced and leadde awaye from the trueth, as daylye wee see.

Theo. Why, I will tell thee, we neede <sup>The honour</sup> not seeke any further for examples, concer- <sup>which the Pa-</sup> ning this matter, the to the Romish church. <sup>pists do to Je-</sup> For, the Pope and his false Prophets haue <sup>sus Christ, is to</sup> vsed the selfe same cunning, which the De- <sup>dishonour him.</sup> uilles vsed at Philippi: besides others also, who haue made as glorious a confession of Iesus Christ. For the holy scripture attributeth nothing to Iesus Christ, and to his church, which they do not also attribute vnto him, in plain & bare words. For, ther is no

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noꝝ commendation, which the Prophets, Apostles, and Martyres euer gaue vnto him, that they likewise giue not vnto him: And yet Iesus Christ and his church haue not moze cruel enemies, that moze villanously blaspheme, noꝝ moze cruelly persecute them, then these men, whiche fayne themselves to bee their greatest and deereſt friends.

They will giue al the prayſe that a man woulde wiſhe them, both to Iesus Christ, to his Church, and to his Goſpell, and yet in all the reſt of their dealinges, they make no reckning of them: but chelye in faigning them ſelues to be their friends and defendours, and ſo by that meanes they deceyue the worlde, and aduaunce them ſelues farre aboue Iesus Christ, and his Church.

And in ſo dooing, they make warre with Iesus Chriſte, at his owne proper coaſte and charge.

Mahomet, and  
the Pope, the  
Deuilles iollie  
counterfeits.

And this courſe alſo tooke Mahomet, when he firſt began to deliuer his law. For if he had not ſpoken wel of Iesus Christ, of his Prophets, and Apoſtles, he had ne-  
uer



## Familiar Diuels.

uer had such a traine following him as hee hath had. But he aduanced, and set forth the prayſes of Jeſus Chriſte & of his, therby to ouerthrowe Chriſtian religion, and lay a foundation, whereon to builde his falſe religion with ſome apparance of truth.

Tob. What thinkeſt thou that there are not moe then thoſe which thou haſt ſpoken of, who haue put this matter in practice?

Theo. Why: a man ſhall hardly ſee any other thing practiſed at this day in the worlde. For, to anſwere to the firſt poynt, we ſee that euer ſithence that God hath cauſed at this day, the light of his holy Goſpell to ſhine amongſt vs, that there haue an exceeding peſſilent number of Monkes and Fryers, and others of that rabble entred, who haue, and dayly doe, luſtily play theyr partes. For ſo ſoone as they ſawe, that their beggerly wallet brought them not home, ſo notable a reuenue as in times paſt it did, and that they were not in ſuch honoz and reputation as before indeed they were, by preaching of their fables and lyes, they then baganne to counterfeite to bee

Shorne monaſticall hypocrites feigne theſelues to be friends to the goſpell, that they might thereby hinder the courſe thereof

### The fourth Dialogue, entituled

Christian, and Gospellike Preachers. For, some of them, forsooke their cloysters, and became to serue in Churches, where they vnderstood they might liue with greater libertie, and so cleane cast off their cōwle and weede when they were gotten out. And some of them continued amōgst those people, who as yet had not the sincere ministerie of the gospel free amongst them. These men were some part of their monasticall weedes, and cast some outward part of the cleane off. And so by this their hypocrITICAL dealing, they had recourse vnto many good houses and Churches, whereinto they had not been as yet receiued, if they had not made some shew to haue been friendes, and not enemies, and persecutors, as commonly they are, who vowe themselves to these damnable sects. Howbeit they had no sooner set in footing, but that they shewed a cast of their office, & what loue they bare to Iesus Christ and his gospel. For, then they shewed themselves whether they were shorne monasticals or not, and with what spirite they were guided. And there are at this day an exceeding shameles number, who both on y<sup>e</sup> one side & the other, play their parts in this  
page.



## Familiar Diuels.

pageant, & such in deed, as trouble moze the churches, then all the rest of the enemies, which they cā possibly haue. Powbeit, I meane not here, to find fault with such good mē, as with good tokēs haue forsaken these damnable sects, & behaued themselves as y good seruants of God, of which, god be thāked for thē, there are a great number. And therefore, it is very needefull for all men to take good heed of these transfigured shorne monasticals, who haue thrust themselves into the church as Apostles & ministers of the gospel, to the end men by them bee not lightly deceiued.

Tob. I know not after what maner thou handelest these shorne monasticals, of whom thou speakest, & many others suche like, who dayly ioyne with you: but this I right wel know, that there are an exceeding shameles number of thē, who haue no great good liking of you, noz yet of your Churches, and namely of the most famous, vertuous, and learned among you.

The. Why man, they must needs make an end of playing out their whole pageant, which they haue begunne, & that the end of theyz sport iump with the beginning.

For

### The fourth Dialogue, entituled

For, seeing they haue begunne to play the iolly Diuels, and haue so entred by hypocrisie and dissimulation, it must necessarily followe, that they must in the ende discouer the iollitie therof, as the Diuel of Philippi did. For, when he sawe himselfe discouered, and laid wide open, and that all his flatterie and dissimulation would doe hym no good, and that Saint Paule and Silas had no will to carry with them, nor yet come neere them, hee turned all his flatterie into furie, and so manifested himselfe to be euen such a one as in deed he was. For, so soone as he was come out of the chāber maide, he ran vpon the masters, and entred so far in, to them, as that hee made them starke mad. And in so doing, he played another maner of part then the first was. Now, there are a great many which play the like parts. For so long as a man will let them alone to bee as they are, or not discouer them, they will be very milde and gentle: but if the pastime be for a good round summe of money, and that they see any man goe about to take it from them in good earnest, then lay they open the Diuel whom before they kept close vnder so goodly a shewe & countenaunce.

There

The false shewe  
of the diuell, is  
turned into fury



### Familiar Diuels.

There is also another sort of them, & they will neuer carry vntill such time as they be driuen to that extremitie: But so soone as they may once vnderstand, where they may get into a warmer kitchin, and bee better fed, away they pack thence, and shake hands with the gospel, which they made shew they meant to haue followed.

Toby. In very deede, I haue right well vnderstood, that there haue beene too too many of such, who after they had once made so iolly a shewe, haue well enough raked vp diuers Benefices, when as they might well rake them, and then haue quyte and cleane leaft the Gospell, and kept them selues altogether occupied about them.

Theo. There is no doubt of it, but that suche hypocrites finde Benefices enough, to rake vp before such time as they woulde be founde. But heere is the worst matter of al the rest: that for as much as they are reuolced from the Gospell, they proue the greatest enemies that the gospel can possibly haue.

Tob. But to returne to this Diuell whereof thou earst spakest, that was at Philippi, hee was not yet carried away with  
such

## The fourth Dialogue, entituled

such a furie, but y<sup>e</sup> he right well coulde tell how to play the pageant, which he had enterprised to play. For he couered himself with a right fauourable colour towards al men. For, whereas before he had so greatly commended S. Paule & Syllas, together they<sup>r</sup> doctrine & ministerie, he soone after accused them to be mutinous & seditious fellows, who went about to ouerthrowe all politike and publike order & gouernment, & abolish the lawes and state of life of the countrie, which had from time to time been receiued and allowed of all men, & besides, that they troubled the publike peace, & all the whole world.

A fauourable accusation against the seruants of God.

The diuell hath diuers vizers.

The. Thou mayest the perceiue by that with what affection he so greatly commended them before. For this is alwayes one and the selfe same diuel. For, he did but only change his vizer, to play another part, in the person of the masters of that maide the forceresse, as he had before plaid in the person of y<sup>e</sup> said maide. For, he had mastered both the one and the other. And because he feared that that should not come to passe, whiche came to passe, he transfigured him selfe as thou hast heard. But when hee sawe, that



## Familiar Diuels.

that he was put beside his hope, he stroue another way, against the seruants of God. And herein we see þ, which before was spokē of þ possessed, who are possessed w the diuel, by reaso of theyr sins, althogh they seem nothing lesse, then to be possessed with Diuels. For, wee evidently see in this place, how the Diuel made these Philippians become men possessed with wicked spirites, by whom, he rayled vp all the whole Citie, but chiefly the magistrates, against the seruants of God. And in this dealing, hee had recourse vnto his auncient practises, where of we haue heretofore spoken. For, he accuseth these holy men, of the self same thing which he himselfe did, by those wicked men whom he had possessed with Diuels. For, he accused the Apostles of sedition and mutenie, and rayled on them, as though they had been the publique enemies of peace, and of all good order. For, (quoth he) who haue beene the cause of this hurly burly in the citie, but these seditious fellows? And who hath stirred vp the people hereunto, but their couetousnesse?

Tob. In very deed, hee that had heard  
them

The wicked lay  
the euill which  
they themselves  
do to the charge  
of the godly.

The notable af-  
fection, where-  
with the  
wicked are mo-  
ued.

The fourth Dialogue, entituled  
them speak, would haue said, y<sup>e</sup> they greatly  
loued the Romanes, who were their Lords  
and heads, and generally al the whole coun-  
trie, and that they mightily feared, that some  
hurt might come vnto it, by the meane of  
Paule and Sylas.

Theo. As you say in deede, for when  
Judas found fault with the losse which the  
poore had, by reason of the oyntment that  
was spent vpon Iesus Christ, who would  
not haue greatly allowed and lyked of his  
reasons, if hee had but onely regarded his  
wordes? Nowbeit, Saint Iohn rightly  
discouereth his hypocrisie, when as he saith,  
That Judas spake not those words for any  
compassion that he had on the poore, neither  
yet of any desire that he had that the money  
which might haue been had for the ointment,  
shoulde haue been bestowed vpon them: but  
hee spake those wordes, because he himself  
was a theefe. And therefore, desired that  
this money might come thorow his hands,  
to the end he might purloine some part of  
it to his owne vse. And euen so fared it  
with these Philippians, of whom we now  
spake. For, they cloaked themselves with  
a certaine care which they had of the full  
and

The great cha-  
ritie of Judas.  
Math. 26.

A Marke. 14.

John. 12.



and whole preserving and maintenance of  
the good lawes and policie of the Country:  
But Saint Luke setteth forth the secrecie  
of their disease, saying: That they did it, be-  
cause they were angrie for the losse of so  
great a gaine which they receiued thereby.

AA. 16.

Tob. By this may easily be perceiued  
what their affectiō was that they bare vn-  
to the countrie.

The. In deed here was y<sup>e</sup> loue which they  
had vnto y<sup>e</sup> countrie, for sooth, it greued thē  
that they could no longer abuse thē of the  
countrie, by robbing & spoiling it, by meane  
of the sorceres, & her familiar diuel, as here-  
tofore they had done. Now, if I shold say vn-  
to thee, I pray thee cōsider, whether y<sup>e</sup> Pope  
& his supposts do not the like, I know thou  
wouldest answer me, & say, as heretofore  
thou hast oftentimes answered mee, I pray  
thee also consider, if your mē who so great-  
ly glory in the reformation of the Church,  
do not as much.

Tob. Thou sayest truly, and so I would  
in deede.

Theo. And yet thou canst not possibly  
denie it, but that the Pope & his, doe cloake  
their tyrannie, ambition, and couetousnesse

The colours  
which the sup-  
postes of Anti-  
christ vse, for the  
defence of their  
with religion.

The fourth dialogue, entituled  
with such colours. It is well enough known, that the more part of the, care no more for God, nor yet for any religion whatsoever, then the very Epicures: And yet when a man shall hear the speak, a man would say that they were so fervent and zealous about the maintenance of the church, ancient lawes, counsels, & canons of y<sup>e</sup> ancient fathers, as it is possible for men to be. And yet there are none, who dare more boldly and shamelessly infringe & breake the, then they which call theselues the preservers of the same. It seemeth, that they tremble with feare, for y<sup>e</sup> destruction of Christendome, and yet there are none y<sup>e</sup> go about to overthrow it sooner the they, no, & if all the enemies of Christendome besides were gathered together, they could not all (I say) do more for the overthrowing thereof.

Tob. In very deede, I cannot gaine say that, which thou hast said: But yet I pray thee, say something also of your owne sort.

Theo. True it is, that this diuell who dealeth in this maner, amongst the fauourers & abettors of the Romish Antichriste, transfigureth himselfe after another maner  
of



## Familiar Duels.

of sort amongst vs. For, it is out of all question, that the Popes, Cardinals, Bishops, priestes, friers, & al the rest of that rabble, do what they can, to make kings, princes, and potentates vnderstand and beleue, that yf they take not some good order for the rooting out of those whom they condemne for heretiks, they are in great hazard of losing their kingdomes and dominions. Howbeit they fetch most of their colour from religion, and from the ancient counsels & canons, and the desolation and destruction of the church of Christ. But our people, who are led with the same spirite, dare not arme themselves with the name of the church, against the true ministers, but come armed with y<sup>e</sup> lawes and ordinances of princes and gouernors, to make war against God. For, if a man lay the worde of God before, they will in no wise meddle with that. For, they dare not openly, once quetch against that, as before we haue said, but by and by alleadge they<sup>r</sup> reformation, and disputations and ordinances. And so, vnder the shadowe thereof, they condemne the true Ministers of the Lorde, not for that they haue done any thyng agaynst God: But because

The Imitation  
that is betwene  
the papists, and  
those which brag  
of the gospel.

The fourth dialogue, entituled  
they will not agree to the statutes & tradi-  
ons of mē, but would haue them to be tryed  
& ouer ruled by the word of God.

Tob. Why, thē they do euen as I heard  
thee once finde fault withal. For, there are  
some countries, wherein princes haue for-  
bidden any mā once to speake of this newe  
law, & y<sup>e</sup> no man should bring in any new re-  
ligiō, vpon paine of loosing his life. Then  
soone after y<sup>e</sup> these lawes were made, if it  
had so fallen out y<sup>e</sup> any man had beene char-  
ged to haue byn hearde once speake of the  
word of God, as thou now speakest, and had  
done any thing, otherwise thē according to  
y<sup>e</sup> old religiō, the question was neuer asked,  
whether this mā had either spoken or done  
wel or amisse. But it was enough if any mā  
could haue said, he hath done against y<sup>e</sup> law  
of the prince of the countrie.

Theo. In deed, Daniel was cast into y<sup>e</sup>  
Lions den vpon suche a complaint, because  
he chose rather to obey God, then the wic-  
ked edict of the king.

Tob. He thinketh, y<sup>e</sup> they do the like a-  
mongest you in some places.

Theo. If we here wel cōsider the words  
of the mutinous Philippiās, we shal almost  
finde



## Familiar Diuels.

find y<sup>e</sup> like in these our dayes, as wel amongst  
the papistes, as also amongst those which  
make warre against the gospel, and yet doe  
brag of the reformation thereof. For these  
mutinous people, namely said: These men  
goe about to ouerthrowe & abolishe, those  
lawes & ordināces, which are not lawful for  
vs to alter, because we are Romanes. They  
deale here marueilous maliciously. For  
they here goe about, through their own pre-  
iudice, to make the cause of the seruants of  
God to be so hateful & so suspected, as that it  
cannot be heard in iudgemēt, nor yet be tal-  
ked of. And euen so, deale the papists alto-  
gether with vs. For, they send vs to old cus-  
tomes, old councils, and to the cōsent of the  
whole church, a great number of yeres past,  
to the end our cause should neither be reason-  
ned of, nor yet heard, but to be condēned be-  
fore y<sup>e</sup> cause be known. And they amongst vs  
which will bend theselues against the ser-  
uants of god, & oppose theselues against the  
true discipline of the church, make euen as  
great warres. But if there be a matter in  
questiō but of y<sup>e</sup> value of 10. or 12. s. I war-  
rāc you there is neither partie, but shall be  
heard at large, eicher in their propositions,

The Gospel  
condēned tho-  
rough preiudice,  
without knowing  
of the cause.

Act. 16.

The fourth dialogue, entituled  
oppositions, replies, & triplies, and in what  
soever they can, or are able to alleage. But  
if it be a matter which concerneth the mini-  
ster of the Gospell, the worde of God, the  
church, & consciences of all men, it falleth  
out many times, that iudgement is giuen, &  
the partie neuer heard. For, in such a case,  
they need bring in no better matter, then a  
false report, or some euill suspicion, for the  
condemning of a good cause, without being  
either hard or yet wel knowen. It is enough  
if it be slanderously reported, that it is a-  
gainst the reformation or lawes of princes,  
& yet it shalbe taken out of the sincere word  
of God. And so by that meane they will not  
leave so much as any one place, either on y<sup>e</sup>  
one side, or yet on the other, for the word of  
God, or for y<sup>e</sup> truth therof, but must alwaies  
become subiect to the traditions of men, if  
any man will so proceede therein.  
To. With the case so standeth, me thinketh  
if one of vs should not so soone war against  
another as we do. For, if we be ill, you doe  
reue as ill. And therefore, if thou wilt say, that  
the philippiā diuel is amongst vs, we may al-  
so as boldly say, that he carrieth not so long  
with vs, but that he cometh now & then to  
you, and taketh his pleasure amongst you,  
that



Familiar Duels.

þ he might catch you with his cuning battes.

Theo. I must needs agree with thee in parte, but not in all, for there are som of vs, who in deed, are very like the Jewes, þ pursued Jesus Christ to death. For, every man knoweth, howe well the Jewes loued the Romanes, considering þ they held them as cruell tyrants, & enemies to God, to their religiõ & to all their whole nation.

There is but  
counterfet friend  
ship most when  
amongst prince

To. I suppose they loued the so well, as that they wished them all hanged.

Theo. No doubt of that. And yet the Jewes so mortally hated Christ, and had so great a desire to be rid of him, and put hym to some cruel death, as that it made them speake, as though they had beene the best subiectes that the Romanes had in any part of the worlde. And yet scarcely had the Romanes greater rebels then they were. Neuerthelesse, they stoutly and constantly maintained the lawes of the Romane Emppre, saying: that they had none other king but Cesar. For, they accused Jesus Christe, Iohn. 19. as one that meant to invade Cæsars kingdome, crying out and saying: That whosoever he was þ spake against Cesar, was worthe of death.

The fourth dialogue, entituled

Tob. Wherefore speakest thou these wordes?

Theo. I speake them for this purpose. because we see there are some such in these our dayes, y<sup>e</sup> loue not their princes & Lordes one iote, & much lesse the true religion whiche their princes & Lordes say, y<sup>e</sup> they defend & maintaine, & and yet for all this, these men will be the first that shal arm themselves with the lawes & statuts of princes, against their pastors & ministers. And to the ende y<sup>e</sup> that which I say, might, by woefull experience, be the better perceiued, we shall not need to consider of any other thing better, then of those who make themselves so zealous towards the lawes of their Lordes, & see howe heretofore they haue obserued them, and y<sup>e</sup> doe, & especially those lawes which agree best with the word of the Lord. And if there be any rebels in all y<sup>e</sup> countreies, both against the word of God, & against all the good ordinances of their princes & Lordes, they are y<sup>e</sup> only men. For, all their talke, their liues, and conuersations, do to too evidently witness the same.

Tob. But by your leaue, they make the greatest shew to be y<sup>e</sup> best obseruers of the,



as **p** **Philippians** did, who accused **Paule**  
 & his companion.

**Theo.** It is euen all one. Howbeit, **Magistrates**  
 the greatestt mischiese that ensueth hereon, ouer greatl<sup>y</sup>e  
 is this: that such wicked men finde often, fauouring wic-  
 times as vniust and vndiscreet **Magistrates**, ked men.  
 as the **Magistrates** of **Philippi**. For, after  
**p** these **Magistrates** of **Philippi** had heard  
 the false accusation that was made against  
**S. Paule** and **Sylas**, they caused these  
 two holy men to be whipped, wilthout hea-  
 ring of them what they could say for their  
 defence: and yet were they not contented  
 herewith, but caused them soone after to  
 be sent to a most cruell prison, and there set  
 them in the stocks.

**Toby.** They vsed but an ill order in **p**  
 obseruing of the lawes and customs of the  
**Romaines** in this poynt. For I am very  
 well assured, that it was not the custome a-  
 mongst the **Romaines**, to condemne and  
 punish men, how wicked soeuer they were,  
 but that they woulde firste heare at large  
 what their cause was, and what they could  
 say for them selues. For, that it is so rea-  
 sonable a thing, as that there is not so bar-  
 barous and inhumaine a nation, vnto wh<sup>o</sup>

A most barba-  
 rous crueltie, to  
 condemne a  
 man, without  
 hearing his cause.

## The fourth Dialogue, intituled

the law of nature hath not taught this rule of right, equitie, and Justice. Now, if the moſte blockiſhe and vnciuile Nations of the woorld underſtoode and knew this, no doubt of it, the Romans, who had beene ſo greatly commended for their Juſtice and other vertues, would not in this caſe, haue dealt more barbarouſly and vniuſtely, then any other nation.

**Acts. 16.**

The lawes in-  
fringed by ſuch  
as named them-  
ſelues the chie-  
feſt obſeruers  
thereof.

**Theo.** And ſee **S. Paule**, ſoone after made the Magiſtrates of Philippi under-ſtand this matter ſo well, as that he put the in great feare: and had made them throughly felt their fault, if hee would haue complained on them vnto the Romans, as they well deſerued it, and as he was verie well able to haue done: For they, who had ſo bragged, & they were the great obſeruers of the lawes of the Romans, and had puniſhed ſuch as were charged with the breach of them, ſhould haue beene well aduiſed, before they had done any thing, not to haue broken thoſe lawes, wherewith they meant to arme themſelues.

And ſo, by the lyke reaſon, all Princes and Magiſtrates had neede bee very cha-rye, that if they will haue their lawes and

ordi.



ordinaunces kept, not to be them selues the first breakers of them. For, although they haue no Superiours to correct them for it, or if their Superiours wink at them, yet will not God suffer them goe scotfree for all that.

Indeede the Philippians had Superiours: But there was no bodye that told the of it, because there was none which complayned vnto them of the matter, & yet God would not let them goe unpunished.

To. And me thinketh it also very requisite, that Princes and Magistrates doe not ouer lightly beleeue all reports which are brought vnto them, neither yet giue ouer easie credit to such, as make shewe to be their great friends, and to be very careful of their honour and benefite. For, there are an exceeding number of such, who doe it for none other purpose, but to flatter the, that they might be the greater with them, & therby discredit such men as they like not of, and of whom they seeke to be auenged, by the meanes of such Princes and Magistrates. For, such men are not the best, nor the saythfullest kynde of men, but the moste flanghe, disloyall, and moste treacherous

Magistrats ought to haue great regard to such as are reporters and accusers.

The fourth Dialogue, intituled

terous of all others : And therefore these villaynes would be the first that shoulde beetraye them, and soonest forsake them, when as they thought to finde others els where, that they myght better serue theyr turnes.

Theo. In very deede wee haue a manifest example of that which thou speakest, in these mutinous and seditious Philippians: For, how daungerously hazarded they their Magistrates, and their whole citie, to be aduenged of S. Paule and of his companyon. And who loued better the Magistrates, the Citie, and all the whole Countrey, and that were more carefull of their honour and profit, eyther these mutinous and wicked bacabondes, who accused S. Paule and Syllas, or S. Paule & Syllas, who were accused?

Toby. That is easlye to bee iudged. For, these deceitfull Jackes and theeuers deceitued and robbed al the whole country, and cared for nothing els, but the fylling of their purses. Where contrariwise, S. Paule and Syllas hazarded their owne lyues, for the saluation of the Philippians, which was dearer to them then their owne lyues.



**Familiar Devils.**

**Ishues.**

**Theo.** And as discrete as the Magistrate was, after hee had greatly wronged these good seruantes of God, and knewe it well ynough: yet for all that, in steede of amending the offence which hee had committed, hee procured these holy men to be bannished the Citie and Countrey, whome he ought rather to haue entertayned, then any other. And kept in still the rogues, that had wrongfully informed him agaynst them, and had put in daunger both theyr wealth and offyces, and the whole losse of their dominion. And where he shoulde haue expulsed them as vacabondes and rogues, and so haue whipped them, he still retayned them, as good Citizens. Thus wee see how the seruants of God are continually delt withal here in this world, and that equitie and right, that euery man ought to haue, is not for them to be had: yea, and although they be founde innocent and guiltlesse, yet shall they haue much to doe, to get iustice administred vnto them.

Againe, although the wicked be founde guiltie, yet is it out of all doubt, that some shifte or other will be made, continually to suppose

The common iniquitie of men towards the seruants of God.

## The fourth Dialogue, entituled

For what causes  
the seruants of  
God are so mi-  
liked of world-  
lings.

support them, and shall be sooner and bet-  
ter entertained and entreated, then the true  
seruants of God: for euery man is gladder  
to be ridde of them. For, the world thinketh  
it to be ouer harde and ykesome a thinge  
to liue amongst them, and that there neuer  
commeth any goodnesse, where they are.

Toby. Certes, the world maketh that  
reckning of them, as thou hast sayde, and  
yet, if they did wel, they should iudge other-  
wise of them.

The iudgment  
of God against  
the vnthankful-  
nesse of men.  
The force of the  
illusion of error  
in the punish-  
ment of world-  
lings.

Theo. Thou sayst truely indeede, but  
because the worldlings naturally loue vi-  
ces, more then vertues, and lying, more  
then trueth, they deserue rather to haue se-  
ducers, bacabondes, theeues, and traytors,  
to seduce, robbe, and betray them, then the  
true seruantes of God and good men, who  
would be faichful vnto them, and faichfully  
procure their honour and benefit. And  
therefore, if God meant not thus to punish  
worldlings by his iust iudgement, he would  
not laye the bydle in Satans and the wic-  
kedes neckes as he doth, nor yet suffer the  
to be so caried away with strong illusions  
and errours. For, from whence com-  
meth it, that this Deuill, which so possessed  
this



## Familiar Devils.

this Philippian Sorceresse, could foretell  
and declare hidden and secrete thinges: he  
could not haue done this but by the permis-  
sion of God, and without God, had, in his  
iust iudgement, giuen him this power and  
strength. For, it is written, that he gaue a  
lying spirit into the mouthes of Aachabs  
false Prophets, & Achab might be deceiued  
by the. Now, when the Lord gaue the De-  
uill this licence, knew not he right well,  
that the Deuill therupon might by y<sup>e</sup> meane  
seduce: And did he not also know in what  
daunger he put men, in so doing?

1. Kings, 22.

Toby. Why then gaue he such licence  
vnto the Deuill?

Theo. Forsooth, because he would by his  
iust iudgement, punish the vnthankfulness of  
men, as he himself witnesseth by Moses, & Deut. 13.  
S. Paule, and namely in the Epistle to the Rom. 1.  
Romains, and in the second to the Thessa- 2, Thes. 2.  
lonians.

Toby. That is the very cause, why ma-  
ny take occasion to finde fault thereat, and  
therby resect all religions as vncertaine  
and this is the reason, as they say, that there  
is such a confusion in them, as that a man  
cannot descerne trueth from falshood.

Theo.

## The fourth Dialogue, entituled

**Theo.** But God hath well provided  
for that, to preserve his chosen from these  
daungers. And therefore, although false  
Christes and false Prophetes, doe great  
thinges thoro the power of the Devil, by  
which they may easily seduce al the whole  
worlde, yet Iesus Christ openly declareth,  
that his chosen cannot be so seduced by the,  
but will continue in the trueth even to the  
ende. For, when hee saith, that if it were  
possible, the very electe should be deceiued  
by such men: hee doeth vs to witte, in what  
factie his were, whome his heavenly father  
had giuen vnto him. But, to the end thou  
mightest the better vnderstand the iudgmēt  
of God in this case, thou must consider and  
note, that if they which are seduced by these  
seducers had the true feare of God before  
their eyes, and such a loue in their heartes,  
to serue and honour him as they ought,  
they shoulde neuer fall into these errours,  
whereinto they fall. And therefore Ie-  
sus Christe rightly toucheth their disease,  
who reiecting the doctrine of the trueth,  
followe after leasinges: when as hee saith,  
The doctrine is not mine, but his, who sent  
me. And therefore, if any man will doe his  
wil,

The elect of god  
are preserved  
from being se-  
duced.

Mach. 24.

Iohn. 17.

The cause why  
men rather fol-  
low falshood then  
trueth.

Iohn. 7.



Familiar Diuels.

will, he shall know whether the doctrine be  
of God, or whether I speake it of my selfe.  
His meaning in effect is this, that they  
which are desirous, rightly to vnderstande  
the will of God to obey him, shall easily at-  
to acknowledge the doctrine, by whiche  
God declareth to men his will, that they  
might thereby accordingly bee instructed.  
But contrariwise, they that haue not this  
affection, are alwayes finding of excuses,  
resting them selues alwayes vpon some  
falle & vnfound proppes, because they haue  
no good desire to come to the right & true  
stay, how glorious so euer their wordes be,  
and howe goodlie a shewe soeuer they  
make.

signe that some  
and, not to be  
of the doctrine  
of the doctrine  
of the doctrine

Hypocrisie take  
for wisdom.

Tob. Yet by your leave Sir, there are  
a great many of ignorant people, and suche  
indeed as persecute y<sup>e</sup> truth, who neuerthe-  
lesse in all oother things make a gyltlesse shew  
of honestie, and to be zealous and feruent in  
Gods cause.

Theo. I graunt thee as much as thou  
sayest, that they are good people in thewe:  
But yet it is out of all doubt, that, all that  
their wisdom, and whatsoeuer zeale they  
haue in shew, is meere hypocrisie, and dissi-

D

muled

## The fourth Dialogue, entituled

Pride and presumption, doe  
hinder the  
knowledge of  
the truth.

muled devotion. For, to aunswere the  
first paynt, if they were of that sound hart,  
and in suche sort feared **GOD**, as they  
ought, they woulde be humble and modest.  
For, if they were humble and modest, they  
woulde not so proude and arrogantly,  
contemne and reiect the good Seruaunces  
of **GOD**, who bring vnto them the trueth, as  
they do: but wold patiently heare, & receiue  
them as the Angels or messengers of **GOD**.  
For, what a mighty number bee wee day-  
lye see, that so presume of them selues, of  
their skill, wisdom and vertue, as that they  
think no man in the world to bee so able for  
their skill, to shew any better matter then that  
which they the selues haue already brought  
and deliuered. And what a number also is  
there of such people, as are not contented  
alone with the despising of the seruantes  
of **GOD**, but likewise persecute and con-  
demne them to death, without once hearing  
of the speake: What religion thinkest thou  
these men to be of? Surely surely, there  
is no religion at al in them, but in shewe  
only, howsoeuer they dissemble theyr zeale  
towards the Church, & Christian religion.  
I promise thee for mine own part, I think  
that



that the greatest number of them, haue not so great feare of God before their eyes, as Pilate had of God.

Tob. Why shouldst thou say so?

Theo. I wil tel thee, because that after the Jewes had let Pilate vnderstande, that Iesus Christe hadde called him selfe the Sonne of G D D, and accused him therefore, as a Blasphemer, and woorthye of death: It was so farre off from him, that hee was thereby the more mooued to condemn Iesus Christe, as that hee was the more afearde therof, and was then more wise in the condemning of him, then he was at any time before.

Tob. What meant he by that?

Theo. Marke it well and thou shalt see, for although in all thinges els, Pilate was a cursed and wicked Heathen manne, yet was hee not altogether so irreligious, but that so soone as hee hearde him speake of the name of G D D, hee was therewith mooued, and did reuerence him. And therefore, before hee would goe anye further, hee agayne, farre nearer examyned Iesus Christ. And after

That feare Pilate had of God.

Iohn 19.

Iohn 19.

Christians, not so religious as Pilate.

The fourth Dialogue, entituled

he had heard him more at large, hee was a greate deale the rather desirous to deliuer him, then euer he was befoze.

To. If he had continued still in that mind, it had byn much better for him.

Theo. That is true indeede. But because there was no true feare of GOD in him, neither yet had taken deep & good rooting in his hart, it forthwith vanished cleane away, when he was pressed to the contrary, and neuer straued to withstand the crueltye of the Iewes. And yet hee shewed himself to beare more reuerence vnto the name of GOD, then a great many of those, who would at this daye, be taken not onely for Christians, but also for the very staies and pillars of the fayth. For, although they know well inough, that the causes which come befoze them, concerne the glory of GOD, and his Church, yet haue they lesse care to giue iudgement and condemne them, without further enquiring, what were the best way for the to take, making lighter account of giuing iudgement on them, then of the least cause in y<sup>e</sup> worlde, whether it were of a money matter, or of any other worldly thing whatsoever.

Tob.



Familiar Dinels.

**Tob.** If there were in them but that feare which they ought to haue, in condemning the cause of God, vnder the name and tytle of heresie, mee thinketh they shoulde therein, bee more circumspect and discreete. And for mine owne part, as ignorant & vblearned as I am, yet I euer abhorred these fire tormentors, who so little esteemed of the liues of men, especially in such a cause.

**Theo.** Truly, if thy firste reason which thou hast alleadged would not serue them, mee thinketh that the second which thou euen now diddest touche, might right well suffyce, for them to cast, I will not say, a litle water into their Wyne, but into their fires. For to take away the liues of menne, is no small matter in the sight of the Lorde. But the offence is a great deale more hapnous, when as menne for Gods cause, shall take life away from suche, as shoulde rather bee preserved, and suche also as shoulde bee in moste estimation, with Princes and Magistrates.

Thus then thou seest what an inconuenience pryde bringeth with it to those that

3. as  
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Scriptures.

The fourth Dialogue, entituled

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**Familiar Diuels.**

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Thus then thou seest what an inconuenience wynde bringeth with it to those that

## The fourth Dialogue, entituled

proude and arrogant: For, seeing they presume so much of them selues as that they will not once vouchsafe to entertayne the seruantes of God, and to bee taught by them, as they had neede, it is impossible for them to vnderstande the trueth, because they will at no hande vnderstande it. And contrariwise, as Iesus Christe shewed him selfe to bee the Teacher and Master of the humble and meeke, euen so reiecteth he out of his Schoole, all highe mynded, proude, and presumptuous persons. And therefore hee gaue thanks to God his Father, in that he had reuealed his will and trueth vnto the poore in spirite, and hidde it from the mighty and great men of the worlde. For, there are none but the poore and meeke in spirite which are capable thereof.

And therefore, the Lorde saith by the Prophete Isaiah, Whom will I regarde, but onelie the afflicted, and contrite in hearte and mynde, and him, who trembleth at my wordes? Saynt Paule also telleth the Corinthians, That the Lorde hath not called manye wise, stronge, riche, and honorable menne of the worlde:

Iesus Christ is  
schoolmaster  
to the humble,  
and not to the  
proude.

Math. I I.  
Isaiah. 66.



## Familiar Diuels.

worlde: But the moſte feeble, moſte  
vyle, and moſte contemptible. It is  
alſo witten, That G O D reſiſteth the  
proude, and giueth grace to the hum-  
ble. And therefore Saynt Paule, dili-  
gentely admoniſheth all Chriſtians not to  
eſteeme, nor preſume ouer muche of them  
ſelues.

1. Pet. 5.

Rom. 12.

Philip. 2.

Tob. True it is indeede, that humilitie  
and honour, ſeldome or neuer agree quietly  
together.

Theo. That is moſt true. For, wher-  
as humilitie is not, there cannot be a tea-  
cheable, and well diſpoſed heart to re-  
ceiue doctrine and diſcipline: Which thing  
Saynt Auguſtine confeſſeth to haue found  
in him ſelfe by experience, ſaying in this  
manner. I then determined to applye my  
mynde to the ſtudy of the holy Scriptures,  
that I might ſee what they were. And  
beholde, I ſaw a thinge that was neuer  
knowne to the proude, nor opened to chil-  
dren, but was lowly in his goyng, and ve-  
rie high in his arryning, & whiche brought  
greate profite, and hidden ſecretes. And  
as for my ſelfe, I was euen ſuche a one,

S. Aug. in his  
3. Booke 5.  
Chap. of Con-  
feſſ.

The confeſſion  
of S. Aug. as  
concerning the  
pride, whiche  
hindred him from  
profiting in the  
holy Scriptures.

### The fourth Dialogue, entituled

as that I was not able to make anye entrance into it, or yet stoupe so lowe, as once to be able to put my head into y<sup>e</sup> increase thereof. For I was not then of the opinion whereof I now speake, when I looked vpon this peece of Scripture, but thought it vnworthy to be compared to Tullies dignitie. For, my greate pryde coulde not away with the basenesse thereof, and therefore it fled from mee: Neither was my wytte so sharpe, as that it was once able to pearse into it, and yet it was suche, as grew by amongst the basest and meanest. Howebeit, I might haue vouchsafed to haue bene lowlye. And because I was highe mynded, I thought my selfe to be a great Clarke. Heere wee see howe Saynte Augustine confelleth, that whyles he flattered himselfe, and esteemed so much of his owne knowledge, and of the pryde of his mynde, as that he continually disdaind and contemned the holy Scriptures. And although hee had a mynde oftentimes to giue him selfe to the studie of them, it was so farre of that he found any taste or sauour in them, as that hee founde lesse sauour in them at that time, then he did at the firste.

For,



## Familiar Diuels.

For, hee thought them to bee nothing in respect of the eloquence, and knowledge which hee founde in the Bookes of Tullie and of the rest of the heathen Philosophers. But, after that this his pryde was come downe and abased, and the opinion whiche he had of him selfe and of his knowledge, hee was of an opinion, cleane contrarie to his first: And then, hee right well perceived, all humane eloquence, and Philosophie, to be no better then bladders stufte full of wind, and of no substance in respect of the holpe Scriptures: although to the outwarde apparaunce they made a farre gallanter muster and shewe. And therfore, whilles the eyes of Saynt Augustines vnderstanding were blyndfolded with þe false opinion which he had of him selfe, he had the more hoodwinked them with this pompe & false apparaunce.

**Tob.** There are at this day, a greate many in the worlde, who are in the selfe and same predicament, that Saynt Augustine was in, at that time. But I know not, whether **G D D** will giue them that grace, which he gaue vnto him, to let them vnderstand

There are manye, that will counterfeit **S. Augustines** pryde, but they will not follow his humilitie.

### The fourth Dialogue, entituled

understande their pryde, that thereby they might be humbled, and for the false opinion which they haue of their eloquence, knowledge and wisdom, to acknowledge themselves to be suche fooles, and blockheaded beastes as indeede they are, to the end they might bee made apte and Teacheable Schollers in the Schoole of the woorde of God. For, there are such a number of Poeticall braynes, & so learned in the tongues and in humane Philosophy: that they doe not onely make smal accompt of the books of the holy Scriptures, in comparison of their Heathenish volumes: as that, which is of all other the moste vyle, they esteeme of them no better, then of the Dreames of olde doating fooles, and of doating olde wyues tales. And as for mine own part, let them haue as great knowledge as they will, vntill they burst withall, I wil esteeme of the no whit y more, if they be not honest men, and haue the feare of God before their eyes.

Theo. Thou touchest now a disease, which at this day raygneth more then euer it did, yea, and that amongst such as beare the



Familiar Diuels.

the name of Christians, which is the cause  
that we haue so many Libertine Atheistes, Libertine A.  
theists.  
who scoorne and laughe at all Religions.  
And although they are not in truech, settled  
in any Religion, yet forsooth they woulde  
not bee thought to be viterly voyde of Re-  
ligion. And therefore, because they are  
of no religion, they are neuerthelesse of all  
Religions, in what Countries soeuer they  
come vnto. For, they shoote at none other  
marke, but temporizing, or seruing of  
times, with euery man, a Papist amongst  
Papistes, an Epicure with Epicures, an  
Atheist, with Atheistes, and to be shor-  
te, a Diuel amongst Diuels, for they wil not be  
disquieted eyther in body or mynd neyther  
yet hazarde eyther bodye or goodes. And  
therefore, they will not greatly frame them-  
selues neyther after Iesus Christe, nor af-  
ter the Pope, neyther after the Gospell,  
nor after the Masse, nor yet after any con-  
trouerisie that is at this day for Religion a-  
mongst Christians, without perhaps some of  
them sustaine some particular losse therby.  
For, if eyther gayne, or losse fall out vnto  
them on eyther side, they will counterfayce  
scale in that Religion whiche they thinke  
wil

The fourth Dialogue, entituled

will bee moſte for their proſite, and whiche  
they ſuppoſe will beſte agree with that,  
which they deſire to haue heere in this life,  
as wee haue a manifeſt example, chiefly, in  
the Prelates and Beneficed men of the  
Popiſhe Church. For, if they did be-  
leeue that there were a **G D** in heauen,  
and anye true religion, whereby their life  
and conuerſation ought to bee gouerned,  
and that they ſhoulde render an accounte  
thereof in the day of Iudgement, they  
woulde ſurely, be other maner of men, then  
in deede they are. Howebeit, they right  
well ſhew, as wel by their doctrine, as alſo  
by their life and conuerſation, that they  
haue as much mynde of God, as haue brute  
beaſtes, and doe as muche eſteeme of the  
immortality of their ſoules, as of the ſoules  
of their hoxes and moyles. And therfore,  
all the zeale which they haue to their Reli-  
gion, proceedeth not from any loue whiche  
they beare thereunto, but onely to the ho-  
nours, and greate wealch whiche commeth  
vnto them thereby. And therfore, when  
they ſee them ſelues in danger to looſe the,  
they eyther become manifeſt blacke diuels,  
and beginne openly to perſecute, or if  
they



**Familiar Diuels.**

they haue anye knowledge and eloquence,  
they straight way, playe the iollye Balaam. **Libertine Ba-**  
mites. For they commend themselves vn- **laamites.**  
to Antichrist to resist the trueth of God,  
and mainteyne his false doctrine, against  
their owne consciences: For, they them-  
selues laugh him to scorne in their heartes,  
and doe no more beleue him, then those a-  
gainst whom they oppose them selues. But  
I feare mee, I haue doone them greate  
wrong to compare them vnto Balaam, be-  
cause they haue not so muche fayth vnto  
the true Religion, as Balaam hadde vn-  
to the Religion of the auncient Church  
of **G D**, neyther haue they so greate a  
regarde to God, as he had. But they are  
as like him in all other poyntes, as like  
may bee, as in desire of honours, and  
worldly possessions. And therfore although  
they are in part, black Diuels, yet are they  
in nature, more like vnto white and famili-  
ar Diuels, where, the rest shew them selues  
to bee altogether blacke Diuelles.

Howbeit, whatsoeuer bizers they put  
on, they are alwayes in trueth, very Liber-  
tine Atheistes, notwithstanding, that they  
seeme outwardely the Followers of **Po-**  
**pische**

Libertine  
Courtiers.

The fourth Dialogue, entituled  
pisse Religion. And there are others al-  
so, who are almost like them, even of those  
which follow the Gospel, if they knew they  
might any way gayne thereby. But the  
most of that sort, serue in Kings and Prin-  
ces Courtes. For, if Kinges and Princes  
fauour the Gospell, then they know, that  
if they fauour it as he doeth, that they shal  
come to greater dignity, or at least, be the  
better and more firmly establisshed in that  
degree and honour wherein they stand, for,  
as they can court it well, so will they also  
be the first that shall make court to the Go-  
spell, and will bee come fayre whyte, and  
familiar Diuels, amongst the very angels.  
But if a man shoulde iudge them by theyr  
woorkes, frutes, and life, what Gospell  
it is that they professe, it woulde be soone  
iudged that they are very Libertine Athe-  
istes. For, a man shall neuer finde any re-  
formation of life in them, which is the chief  
cause of the preaching of the Gospell, and  
the principal marke to be marked and kno-  
wen by, in those who haue receiued the  
true faith, in the true feare of GDD, and in  
a good conscience. And so by that meane,  
all their Gospell wilbe come a thing where  
with



**Familiar Diuels.**

with to scorne the Pope, his Priests, Friars, and the rest of his shorne Balaamites, and all the abuses of the Popish Church, and to make sporte and pleasantly talke of them, especially in the companies of Ladies and Gentlewomen. And if the Gospel wil giue them any such liberty, whereby they may abuse it, into carnall libertie, they will be sure to laye fast holde thercon: and not sticke to saye, that they are not like vnto those superstitious hypocriticall Papistes, whom they laugh to scorne.

Howebeit, further they will not, but as for the rest of their life, it shalbe as dissolute, as the most dissolute Papistes, from whom they differ in nothing but in this, that they haue put on a vizar of the Gospel, that they might therewith the better couer theyr Atheisme.

**Tob.** Thou hast hitherto spoken of Libertine Atheistes, who dissemble theire Atheisme, vnder the colour of hauinge some Religion in them, so farre forth as it tendeth either to their commodity or discommodity. But there are some others, who be cause they cannot find any such occasiō, beco

as

## The fourth Dialogue, entituled

Libertine new-  
ters.

as it were newters, beeing of neyther side,  
as thou hast oftentimes sayde . . . And the  
chiefe men whiche marche vnder this En-  
signe, and that are of this Bande, are  
they which are puffed vp with eloquence, &  
knowledge, and are drunken in their own  
wit and vnderstanding: As Saynt Augu-  
stine confessed him selfe to bee, before  
suche tyme as GOD had touched his heart  
with his holye spirite, whiche is the spy-  
rite of humilitie. But, although Saynt  
Augustine presumed thus of him selfe, by  
reason he was of so fine and quicke witteed  
a spirite, and of so verie a sharpe vnderstan-  
ding, and excellent knowledge in humani-  
tie, as anye man that ever liued in his  
time and age: yet was there alwayes in  
him, some good seed of religiō. But because  
hee was an heathen man borne, and there-  
fore had not from his youth beene brought  
vp in the worde of God: but onely in hu-  
manitie and Paganisme, and in the Reli-  
gion wherein he was borne, hee could not  
rightly iudge of the true Religion, whiche  
he knewe not. And the opinion whiche hee  
had of himselfe, did so hinder him, as that he  
could not search after it, as he ought to haue  
done.



done. And after that diuers, but especiall  
his mother Monica, who was a widdowe,  
and became a Christian before him, a very  
good woman, and one that feared God,  
had exhorted and solycited him, to search af-  
ter the holy Scriptures: those their exhor-  
tations stirred him vp to the reading of the  
Bible. Howbeit, hee read it not so reue-  
rently as he should haue done, but rather  
for fashions sake, by reason he came not ap-  
proyted with that humilypie and modestie,  
which afterward hee knew was meete for  
the disciples of the holy Ghost to come.  
But when God had rebated this his pride,  
with the spirite of modestie and humilicie,  
then found he that in it, which before hee  
knew not how to finde in it: And by that  
meane, he was so much the more humbled.  
Howbeit, these glorious arrogant men, of  
whome we now speake, who thus glory of  
their knowledge, and skill, are euen the ve-  
ry scorner and contemners of God: for  
they neuer shew, that euer they had the true  
feare of God before their eyes, nor yet any  
good seede of religion in them. For, there  
is a great many of them, who haue manife-  
sted them selues greater Atheists, after they  
had

## The fourth Dialogue, entituled

had once gotten some knowledge of the Gospell, then euer they had before, and since that time, haue euer lesse reuerenced the worde of God. For, the knowledge which they receyued by the entertayning of the Gospell, serued them to none other vse, but to discover the Idolatries, superstitions, and abuses, which are in the popish Church, that they might laugh at them.

I. Cor. I.

And euer sithence that time, they are growne euen vnto this, that they are almost at the like poynt with the doctrine of Christian religion. For, as S. Paul said, They iudge thereof, as the Grecians and wise men of the world, iudged of Iesus Christe, & of his Gospell: who thought the preaching thereof to be foolishnesse, because they were carnall men, and puffed up with an opinion of their owne wisdomes.

And because the Grecians, were alwaies more accounted of then any of the reste of the Nations, by reason of their sharpenesse of witte, and of the knowledge which they had in the artes, in Philosophy, and in all other Letters of humanitie, S. Paule nameth them specially, although hee comprehendeth vnder this name, all the rest of the heathen,



heathen, as well appeareth by that, that he opposeth them to the Jewes, and separeteth them also from the Christians, vnto whome, as hee him selfe witnesseth, Iesus Christ is the true wisdom, vertue, and power of God.

Nowe, if these Libertine Epicures and Atheistes, had beene heathen borne, as S. Augustine was, or, if they had as much religion in them, being Christians borne, as hee had in his Paganisme, they shoulde neuer haue shewed them selues, to haue beene so monstrous beastes, as in deed they are. But although in name, they are Christians born, they are to be accounted of, as if they had beene borne and bredde amongst Infidelles and Paganes, yea euer amongst the Epicures, out of whose books they haue sucked and dronke, this prophane spirite of Atheisme, who thus carpeth the away.

For, they haue yet lesse Religion in them, then euer had any of the heathen, who not onely did not approue their doctrine, but which is more, manifestly, both by word and wytynge condemned it, yea, and oftentimes executed the by publick iustice name-  
 ly, at Achēs

## The fourth Dialogue, entituled

**Athens.** For, when God giueth vs ouer  
so farre, hee then by his iust iudgement iu-  
stifieth vs in the cause of religion. And  
therefore, that we shall not neede any more  
to pray vnto him, to beseech him, enlighten  
vs with his holy spirite, in the knowledge  
of his holy word.

What it is to  
concrete prayer.

Psal. 119. 119.

2. Pet. 1.

Iohn. 16.

Psal. 16.

1 Psal. 50.

Mat. 7. 18.

But, ouer and besides, that David, and  
S. Peter, calleth the holy Ghost, the word  
of the Lord, a candle and lanterne which  
lighteth a darke place, and doth enlighten  
the simple, yet there is one thing more in it,  
which the Lord hath promised, that he will  
heare as many as shall call vpon him in  
trueth, he neere them, and graunt them his  
holy spirit.

**Toby.** This then is the effect of thy  
conclusion, that proud men, and such as call  
not vpon the Lord as they ought, for their  
instruction in the knowledge of his holpe  
will, haue no great good lyking to serue  
him accordingly. And because they haue  
no such loue and lyking: but contrariwise  
will liue as pleaseth them, God, in his iust  
iudgement giueth them ouer into a repro-  
bate sence, and leaueth them as a spoyle vnto  
seducers, and false teachers. Therefore,  
they

The iudgement of  
God against the  
contempt and  
hating of his  
word.



they alwayes receyue and allowe rather  
falshood and errour, then the trueth of the  
Lord. **Theo.** Indeepe, because they had no  
loue nor liking of the trueth, but rather of  
leasings, the Lord by his iust vengeance,  
hath giuen a mighty power of errour vnto  
such maisters as they haue a liking of, and  
such as they are best worthy of. And ther-  
fore when Moses admonished the people  
of Israel, that they shoulde beware of false  
Prophetes, who might deceyue them, hee  
namely sayde, that the Lord would tempe  
his people by false Prophetes, who shoulde  
make great shewes of trueth: and he would  
doe it to this end, to proue whether his peo-  
ple feared and loued him with al their hart,  
or not.

Wherein he manifestly declareth, that they which had the true feare of God before them, and loued him in deede, would neuer receiue the false Prophets, and cast off the law, & word of God, but alwayes continue in the doctrine, which the Lord God had reuealed vnto them from heauen.

Toby. I thank thee, I now very wel

**E** 3      **understand**

Deut. 13. 17.

A preservative  
against scrofs.

# The fourth Dialogue, entituled

Understand this popne, and the cause also,  
why the deuill euery manner of way, hath  
so great power ouer vs, as he hath. More  
ouer, although we haue already spoken of  
many that are haunted with Deuilles, yet  
haue wee not all this while spoken anye  
word of the Lunatique, deafe, dumb, and  
blinde Demoniacques.

Of Lunatique,  
deaf, dumb, and  
blind Demoni-  
acques.

Mat. 12. 17.

Mark. 9.

Luk. 11.

Theo. It is no great matter: For we  
will create of them, when thou shalt thinke  
it best.

The



Toby. I thank thee for thy good  
counsel.

amissusque & p...  
... error



*The Tytle and effect of the*  
fift Dialogue, of the world possessed with Deuils,

**T**His fift Dialogue is called, the dialogue of Lunatique Deuilles: because the chiefe matter contained therein, treateth of a Lunatique Demoniacque, of whom the Euangelists make mention, and of such as may be compared to the same. And because there were many accidentes, which fell out vnto this Demoniacque, somewhat is also sayde, of deafe, dumbe, and blinde Demoniacques, and howe Iesus Christ healed them.

What grace God graunteth to men, by the preaching of the Gospel.

In what a dangerous estate they are, which are deprived of the Gospel.

**O**f the Prophecies, of the hardening and blynding of their hearts, which contemne the word of God.

What power the Deuill hath ouer younge children, and what be the causes therof, and of Originall sinne.

What occasions the Deuil taketh at the infirmities

*The Contentess.*

mirles of men, thereby to hurt them.

Of those meanes, by which wee give the  
Deuill libertie to haue access vnto vs.

Howe the Aungelles were conuerted into  
Deuils.

Of Lunatique fooles.

Of the wicked Spirit which tormented  
Saul.

Of the vengeance of God, vpon the mightie  
men of the world.

Of such as follow Saules ill conditions, and  
which fight against their owne consciences.

Of such as the Deuill casteth into the fire,  
and into the water.

Of the woman possessed of a Spirit, which  
stealeth away, by sucking vp of it.

Of the reigne of God, Mammon heere in  
this world.

The  
word of God.

What power the Deuill hath ouer yonge  
children, and what be the causes thereof, and of  
Original sinne.

What occasions the Deuill taketh to the iust.



**The first Dialogue of the**  
**Demoniacke world, intituled**  
**Lunaticke Diuels.**

**Theophrast. Toby. Jerome.**

**Eustace.**

**Theophraste.**

**T**here is no man liuing,  
but that would be greatly  
afraid, when as hee  
considereth of the estate  
wherein these poore and  
miserable demoniackes  
stand, who were posses-  
sed with a Legion of Diuels. But if  
they were very miserable, no doubt of it,  
the estate of lunaticke, deafe, dumbe, & blind  
altogether, seemeth vnto me to bee most un-  
gracious.

**Tob.** A warrant thee, the least of all  
these mischietes is great enough to make  
the estate of a poore man miserable. For,  
although we bee neuer wholly blind, deafe,  
nor dumbe, yet see how we take on, when as

The fift Dialogue, entituled

our sight alone, beginneth to faile vs, and that wee must bee faine to vse Spectacles? Or, if wee heare not so well as wee were wonted to do: or that we stammer, or haue any other impediment in our tongue, and speake not so plainly as wee would. And if we be thus at this point, wee may easily iudge, what a miserie it is to bee altogether blinde, deafe, and dumbe. But, if we haue al these at once, besides a number of other strange diseases, ioynd together with the, then is there a notable sort of mischiefes piled vp in vs all at once.

Theo. That is out of al doubt, and by how much both the sight, the hearing, & the speech are the excellent giftes of God, by so much are those men most miserable, who are deppriued of them.

Tob. For mine owne part, I verily suppose that there is no man liuing but had rather die tenne times, then he would be only blinde, deafe, and dumbe, although hee were no demoniacke.

Theo. Surely, hee that should be in that estate, should be more miserable, as a man would say, then the very brute beast. Now imagine that this might be, when as the di-  
uill



uell should be amiddest all his mischieuous  
turnes, whereof he is the cause & instrumēt.  
And if wee must iudge these Demoniacks  
to be miserable, what shall we say by them,  
who haue all these inconueniences in their  
soules:

To. If we could as wel discern these mis-  
chiefes in our soules, as we cā whē we haue  
thē in our bodies, I doe not doubt but y wee  
would be in greater fear of thē, then we are.

Theo. And yet for all this, they whom  
Satan the god of this world, haue blindfol-  
ded their eies, to the end they should not see  
the light of the gospell, and whose eares he  
hath stopped, that they should not heare the  
worde of God, and whose tongues he hath  
tyed, y they should not call vpon, and praise  
the Lorde, and such as whose hearts he pos-  
sesseth and hardeneth, to the end they should  
not beleue the gospell, are without al doubt  
a great deale more miserable and accursed,  
then these dumb, deafe, and blinde demoni-  
ackes, whereof mee speake.

To. And yet a man shall finde a great  
number of these demoniackes in the world.

The. Why mā, there is almost nothing  
els in it. For we our selues, haue sometimes  
been all in this estate. And that which is  
more

2. Cor. 4

## The fift Dialogue, entituled

Deafe, dumbe, &  
blinde Demoni-  
acks, healed by  
the goſpell.

14. 100. 2

The grace, whi-  
che God ſhe-  
weth to men, by  
the preaching of  
the goſpell.

more, al men are ſuch by their owne nature,  
vntill ſuch time as: Jeſus Chriſt cometh  
vnto them, to drive out the diuel, who ma-  
keth them ſo deafe, dumbe, and blinde. And  
therefore, ſo often as we ſee any man con-  
uerted to the Goſpell, wee muſt thinke it  
to bee ſuch a worke, euen a moſt excellent  
work of god: neither ought we leſſe maruel  
at the matter, then if wee ſaw him healing  
the deafe, dumbe, & blynde demoniacs be-  
fore our eyes. And by this we may iudge,  
what grace God ſheweth to thoſe kindes  
of people, out of whiche Jeſus Chriſte driveth  
the Diuell, by the preaching of the goſpell,  
that they might ſee the light of God, whiche  
without al compariſon, is a great deale more  
to bee deſired, then the light of the Sunne,  
and make them heare the voyce of the  
ſhephearde Jeſus Chriſte, and open their  
mouthes to preach & declare his prayſe and  
glory. For, there is no harmonye of the  
mouth, nor yet of muſicall inſtrument, ſo  
pleaſant to y<sup>e</sup> bodily eare, as y<sup>e</sup> voyce of god  
is pleaſant to the eares of the ſoules, of the  
children of God. And as this greatly pre-  
lighteth them, to heare this ſo ſweete and  
pleaſant voyce, euen ſo likewiſe is it as  
a light to ſight vnto vs. And ſo in this great  
35011



**holu Lunatike Diuels.**

great a delight to the, to haue their mouths  
open, to magnifie and sanctifie the name of  
God, and to call vpon him incessantly. And **What a cursed**  
contrariwise, we may iudge in what a cur- **estate they are**  
sed estate they are, who bee deprived of this **in, which are de-**  
benefite of the Lord. **For,** it is euen as **prined of the**  
much as if wee sawe the Diuell visibly **gospel.**

raigne amongst the deafe, dumbe, & blinde,  
neuer ceasing tormenting of them, both in  
soule and body, more cruelly, then the most  
tormentous hangman in the world is able  
to deuise to torment the most wicked man  
that might possibly be committed into his  
handes.

**Tob.** Assuredly, I doe tremble when  
I thinke of that whiche thou speakest, and  
when I heare thee speake.

**Theo.** What wouldest thou then say, if  
thou shouldest see with thine owne eyes, the  
thing as it is in deed? **For,** if the Infidels,  
and enemies of God could perceiue and be-  
leeue, that they were in this estate, no doubt  
of it, they would bee more afeard of it then  
they are.

**Tob.** For mine owne part, I verily  
thinke, that they would fully and wholly bee  
contented to die, so that they might but only  
vnder

## The fift Dialogue, entituled

Understand and lay hold of it

**Theo.** Why then, if the estate of all such as remaine in the darknesse of error and ignorance, be so accursed, horrible, and fearful, yet for all this, there are none of all those which are in such estate, who are more accursed, then those whome God reiecteth, by reason they haue cōtēned his holy word, and to whom he sendeth his prophetes and seruants, to doe that duetie which the Lorde committed to Ifaiah, when as he said vnto him, Goe thy way, and tell this people, that in hearing they shall not vnderstand, and in seeing, they shall not perceiue. Blocke the hearte of this people, stoppe their eares, and close vp their eyes, to the ende, they may not see with their eyes, nor heare with their eares, nor yet vnderstande with their heartes, that they may not bee conuerted, and so bee healed.

Ifaiah. 6.

A prophesie of the hardening of their heartes, which contemne the gospel.

**Toby.** Surely, surely, this is a fearful prophesie.

**Theo.** By this we may euidently see, that euen as God by his iust iudgemente abandoneth the Demoniackes vnto the Di-



well, ouer whom he gaue them power, eue  
 so he abandoneth him, and dischargeth his  
 handes of all such as contemne his giftes &  
 grates, to the end the diuell might close vp **Exod. 4. 7. 8. 9.**  
 they eyes and eares, and so harden their **10.**  
 heartes as he did Pharaos, that they might  
 perish accursedly, as they deserued and wi-  
 shed. For, seeing they toke pleasure to blind  
 themselues, because they would not see the  
 light of the worde of God, and stopped their  
 eares, that they might not heare his voice,  
 and hardened their heartes, that they might  
 not beleue the gospel, they well deserued,  
 that God should forsake them.

**Toby.** Verily, these men might well  
 bee placed, amongst the blinde, deafe, and  
 dumbe Demoniackes, saue that I thinke  
 they are not dumbe to blaspheme the name  
 of God.

**Theo.** If euer there were blinde,  
 deafe, and dumb Demoniacks in the world,  
 these are they. And the greatest number  
 of those, are they who so greatly glory of the  
 knowledge of the gospel, & to be the people  
 of God.

And

## The fift Dialogue, entituled

2.8. 7. 4. 20. 21

Mat. 13.

Mark. 4.

Luke. 8.

Iohn. 12.

Actes. 28.

Rom. 11.

And therefore this prophesie of Isayah, is alleadged and rehearsed six times at the least in the newe testament, as well by the foure Euangelists, as also by Saint Paule. For, even as the preaching of Isayah did blind and harden the heartes of those hypocrites, and rebels that were amongst the Jewes, not through the Prophetes faulte, but through their owne: even so was the preaching of Iesus Christe, and of his Apostles, amongst them who in their dayes were like unto these, against whom Isayah prophesied. And we see that this prophesie is dayly accomplished, not onely in Christian Papistes, but also in suche as greatly boast of the reformation of the Gospel (and more in them, then in any other besides, because they most villanously abuse the graces which God hath bestowed upon them. And therefore, because their vnthankfulness is merueilous great, it is good reason their punishment should bee the greater. Therefore, it is not without iuste cause that this prophesie is so often repeated in the newe Testament, more then any other that is in all the Bookes of the Prophetes. Tob. I beseech the Lord keepe vs by his grace



## Lunatike Diuels.

grace, & we fal not into any such incontinent  
ences, to the end we become not such despe-  
rate Demoniaces. But what saiest thou

now of Lunatike Diuels? For thou hast Lunatick Dem-  
not as yet, set downe thine opinion of the. niackes.

The. Although Saint Mattheu cal-  
leth this Demoniacke, only Lunatike, yet  
Saint Mark sayth, that he was deafe also,  
and Saint Luke, that he was dumbe, and  
they all agree together, that he was euen so  
from his infancie.

Mat. 17.

Mark. 9.

Luke. 9.

The power whi-  
che the Diuell  
hath ouer young  
children, & what  
the causes there-  
of, are.

Tob. This is very strange, that the  
Diuel should haue such power ouer young  
children.

The. This is an example admonitato-  
rie to vs of many things, if we can wel con-  
sider of them.

Tob. I pray thee tell me what things  
they are.

Theo. First of all, wee are hereby to  
iudge of the state & condition of our nature,  
and how corrupt and accursed it is, by rea-  
son of sinne, seeing, that euen from our in-  
fancie, the Diuel hath such power ouer vs.  
For, if young childre were without sin, the  
Diuel should haue no power ouer them, no  
more then death which the diuel hath begot  
Originnall sinne.

Rom. 5.

Although

The fift dialogue, entituled

through sinne. And therefore, Saint Paul  
proueth, that because children dye, that they  
are subiect to originall sinne, and that they  
haue already deserved punishment for the  
same in this their infancie. And so, some of  
the auncient doctors of the Church, take  
this example of the Lunaticke infant, to  
proue the same, against all such as denie o-  
riginall sinne, affirming, that young chil-  
dren are innocent, and without sinne.

Tob. Surely, the reason of these an-  
cient doctors is built vpon a sound founda-  
tion.

Theo. If children then of this age de-  
serue now such iudgement at the hands of  
God, if God will iudge them in rigour, wee  
may soone haue an estimate, what venge-  
ance we dayly deserue at the hands of God,  
considering, that wee haue not this natural  
corruption onely in vs, which we call Ori-  
ginall sinne, and is in young children, but  
that whiche is more, wee continually carry  
about with vs the cursed and damnable  
fruits, by which, we incessantly prouoke  
the heauie wrath and displeasure of God  
against vs.

Tob. This example ought to teach vs,



## Lunatique Diuels.

to humble our selues vnto the Lorde our  
God, and incessantly pray vnto him. That Mat. 6.  
hee woulde not leade vs into temptation, Luke, 11.  
but deliuer vs from euill. And therefore  
we ought to bee very watchfull, and stande  
vpon our guard, to the end he ouertake vs  
not vpon the sodaine. For, if this be so cruel  
an enemy vnto young children, he sure, hee  
will vse no great curtesie vnto vs. And if  
**GOD** giueth him suche libertie to hurt  
young children, out of doubte, hee wll ne-  
uer spare vs, seeing that we haue a great  
deale more deserued his furie and indigna-  
tion, then young children?

**Theo.** Euery man may vnderstande  
this, if hee will. But yet consider som-  
what more in another point, of the malice  
of Satan. It appeareth by the wordes  
of Salus Luke, speaking of this miserable  
Lunatique, that the Diuel, tormented him  
not continually, but that hee gaue him  
some respyce, although but a little. For,  
hee setteth it downe in these plaine termes,  
that this Diuell, would hardly depart from  
this wretched childe. Whereupon, it  
must followe, that hee departed sometimes  
from him.

Luke, 9.

Of the disease  
which this lunaticke  
the demoniacke  
had.

The fift dialogue, entituled

Tob. Is this the cause, why the Euāgelists called him Lunatike.

He falling sick.  
38.

Theo. I doe not thinke, that hee was called Lunatike, because he had the falling sicknesse, which commeth by fittes, as the Moone increaseth and decreaseth. For, because that this disease commeth of the infirmittie of the brayne, it therfore followeth the course of the moone. And again, because the brayne is very colde and moyst, it agreeth mightily with the nature of y<sup>e</sup> Moone, which God hath created to be of such a nature, as that it might preserve colde and moyst things, as hee hath created the Sun to bee of a hoate and drye nature, that it might preserve the rest of the same condition, to the ende, that all the creatures of God, might be kept in order, which God in his Almightye prouidence hath disposed.

The hie euill.

Tob. Is this the cause, why wee also commonly call this disease, the hie euill, and that we terme them which are subiect thereto, to fall into the hie euill?

Theo. That may bee one cause thereof. For it cannot take a man hier, then by the head, or brayne, when it taketh him in the  
head



## Lunatique Diuels.

head and braine, as that he falleth to the grounde, as a Butcher knocketh an oxe in the head. It is also said of this Lunaticke infant, that the Diuell cast him, and made him sometimes fall into the fire, and sometimes into the water, in such sort, as that it was maruaile that hee had not bene kild a thousand times. It is likewise written, that he foamed at the mouth, and tare himself horribly.

Tob. All these accidents, do greatly folow the falling sicknes. But it is namely set downe, that the diuel did all these things and not the disease.

Theo. The one of them is no let to the other. For although the Diuell is the Gouernour and ruler of this doing, yet hee taketh it from the infirmitie and disease, wherunto he knoweth this infant to be subiecte, and occasioneth him to doe that euill to himselfe which he doth, and so serueth his turne therewith, for the exercising of his crueltie and malice towards him. And therefore, hee watched and pyed out the tymes and seasons, when this disease came agayne to this childe, and hee himselfe also hastened and furthered it as much as was possible. And

The Diuell taketh occasion to cause men hurt themselves, euery by their own infirmities.

Luke. 9.

The fift dialogue, entituled  
therefore the Diuell surprised this childe,  
when hee knew that hee should fall into the  
disease, to make him fall either into the fire  
or into the water, and so by that meane de-  
stroy him if hee coulde. And therefore S.  
Luke saith, that the Diuell, with much  
a doe, departed from this childe.

Tob. I haue already considered of two  
things which thou hast spoken. The first,  
is of that which hath heretofore been hande-  
led, as concerning the desire which the Di-  
uell hath to hurt the creatures of God, but  
especially men, as for example wee haue  
seene in the Legion of Diuels, who entred  
into the Gergesites swine, after they had  
beene driven out of the Demoniacks.

The. What is that other point, whiche  
thou wouldest speake of?

Tob. It is euen this, That I see the  
horrible iudgement of God, and his greate  
mercy together, in one and the selfe same  
person. For, although God had left this  
poore and miserable childe vnto the diuell,  
yet hee so hiddeled by the diuel, as that hee  
coulde not hurte the childe as hee woulde:  
but in good sorte, in despite of all that the  
Diuell coulde doe. And God preserved  
this childe, that Iesus might heale him, at



## Lunatique Diuels.

such time as hee had appointed, to the end that his sonne Iesus Christe might be glorified by hym, and that the worlde might know what power hee had, ouer the most wicked and terrible diuels.

Theo. Nowe in very deede, this was very well considered, and spoken of thee, but yet there is som thing moze to be noted, ouer & besides all this, and y is this, that seeing the diuel taketh occasion to rush in vpon men, through their infirmities, and corporal diseases, and so cruelly deale with them, we may very well consider, what occasion hee might take, by the infirmities, diseases, and greuous sinnes whiche are in our soules, for the destroyng of vs eternally. And therefore we had need, very carefully looke to our selues, how by such means, we inuite and bid him come to vs.

Tob. Surely, me thinketh y we haue a very manifest example of that which thou speakest, in Judas. Because, y diuel, seeing him inclined to couetousnes, tooke occasion to enter into him, y reddie & open way. For, as I take it, some of the Euangelistes say, that Satan entred into him.

Theo. In deede, Saint Luke and Luke, 22.

F 4

Saint

The meane by which we suffer the diuel to haue accesse vnto vs.

The example of Judas.

The first dialogue, entituled

John. 13.

Judas a very  
diuell.

Mat. 27.

Acts. 1.

John. 6.

Mala. 1.

Apoc. 2. 3.

The conuersion  
of Angels into  
diuels.

Couetousnes.

S. Iohn haue so set it down. And althogh the Diuell entered not into him to torment his body, as his custome is, to torment Demoniackes, yet he so tormented his soule, as that he droue him to that issue that he made him hang himselfe. And because hee was so disloyall a Traitor, where he shold haue been an angel of God, vnto the which estate Iesus Christ had called him, our Sauiour of very right and iustly, did not onely cal him Demoniack, but euen plaine diuel. For, seeing the true ministers of the Lorde be called in y<sup>e</sup> holy scriptures, the angels of god, the may they iustly be holdē for diuels, which abuse their office, and band theselues against God, where they shoulde thereby honour him. For, heerein they do the office of Diuels, because they abuse their office, and the excellent giftes which God hath bestowed vpon them.

To. He thinketh, that this exāple shold terrifie all couetousmen, but especially, all the wicked ministers of the Church who make theyr ministerie serue their couetousnes. For, the diuel hath a iolly entrance into them.

Theo. Forsooth, it is very true. But chiefly



## Lunatique Devils.

chiefly into those, which sell and betray Jesus Christe and his Church, through their couetousnesse.

Wee might say as much of other vices, notwithstanding that this vice of couetousnesse, is one of the chiefest, by which the Devil hath Lordship ouer vs, & maketh vs his slaues.

To. I pray thee, shew me some other examples of Lunatique Deuilles, tending to this purpose, and of the occasions, y the Deuill taketh by our infirmities & sinnes to hurt vs withall.

Theo. Contented, It is written in the Booke called Ecclesiastes: That the talk of a man whiche feareth GOD, is alwayes wise: But a foole chaungeth as the Moone. Eccle. 37.

To. Why, then I perceyue, we may very wel place fooles, amongst Lunatique men. Lunatique: fooles And so by that reason, the number of Lunatiques shoulde bee great, seeing that there is a great and infinite number of fooles.

Theo. Howbeit, if they be both Lunatique and demoniacques: yea, deafe, dunbe, and blinde, they are the moze daungerous  
¶ 5                      fooles.

## The fifth Dialogue, entituled

fooles. And yet we see almost nothing els before our eyes. For wee shall see some of them, at one time or an other, seeme to haue a good lyking of God, his worde, and of vertue, and honesty. They haue their momentes, and fittes, wherein they deale wonderfully, so that a man would thinke them to be become the honestest men in the world. And in the turning of an hand, they are so suddainlye chaunged from better to worse, as that thou wouldest saye, that the Deuill was entred into their bodyes, and so became Demoniacques.

Saule is left to  
the wicked spirit  
1 Sam. 16.

These men are such Demoniacques, as king Saule was. For, it is written of him, that after Samuel had annoynted Dauid, to be king ouer the people of God, in Saules steede, the good spirit of the Lorde departed from Saule, and the euill spirite of the Lord tormented him. And shortly after, Saules seruants, called this Spirit, the euil spirit of the Lord.

Toby. I take it, that the holy Scripture, so saith, vnderstanding therby, that the lord sent this wicked spirit, in his iust iudgment to punish him by him, as he had of long deserved.

Theo.



## Lunatique Devils.

**Theo.** There is no doubt of it. Whereupon thou art to note first of all, that the Hebrew word, which the holy scripture useth in this place, may be diuersely interpreted. For, it may also be interpreted, that this wicked spirite, terrified, or choked, or puffed vp, or els astonished Saul, and made him become blockish.

**To.** But, before we talke any further of this wicked spirite, which came vpon Saul, after that the good spirit of the Lord was departed from him. It hath heretofore beene declared, that Saule was a great hypocrite, and a most glorious man, and an enuious Rebel to God, and had so prouoked God vnto anger, as that he caused Samuel to tell him, that he should be bereaued of the kingdome, which he had giuen him, as in deede it was. And the cause why GOD gaue him ouer vnto the wicked spirite, came by reason therof.

How the Devil hath daily great advantage ouer vs.

1. Sam. 15. 17

1. Sam. 31.

2. Sam. 11.

Now, Saule was not so wicked and cursed, before such time as the wicked spirite had taken possession in him, neyther was he any right Demoniacque, without he kept it more close before, then after ward he did.

And

The fifth Dialogue, intituled

And therefore, how are wee to vnderstand this, that the good spirite of the Lorde departed from Saule, and that the wicked spirit came vpon him, in the steede of the good?

Theo. The example of Judas, of whome wee haue so often spoke, may serue vs to great purpose, for the resolving of vs in this question,

John. 6.

For, when Iesus Christe sayd, that Judas was a Deuill, there is no doubt, but that the Deuill reigned in the heart of Judas before. But because that Judas continually more and more abused the giftes and graces of God, and grew worse & worse, wher he should haue waxed better & better, hee made the waye more open and plaine, for the Deuill to enter into him.

John. 13.

Luke. 22.

Wherefore S. Iohn setteth it down, that the Deuill put it in Judas heart, to betray Iesus Christe: and after ward hee saith, as S. Luke sayde, that Satan entred into him.

It was not meant by the Euangelistes, but that the Deuill was in him before, and namely, when hee beganne to murmur against the woman, who had spent her precious



## Lunatique Demils.

rious opynment vpon Iesus Christ. But Math. 26.  
their meaning is, that we should vnderstand, Mark. 14.  
that the Deuill at that time, had taken lar. Iohn. 12.  
ger possession in the heart of Judas, and  
had greater power ouer him, insomuch that  
he was maister of all, as experience after-  
warde manifestly declared.

Toby. Thy meaning then is, that it  
fared euen so with Saule.

Theo. True in deede, for the thing is  
most apparant.

For, euen as Judas did a great deale  
worse, after such time as S. Luke and S.  
John spake, that the Diuell was entred in-  
to his hart, so that Judas was the come euē  
vnto the fulnesse of all iniquitie & wicked-  
nesse: Euen so fell it also out with Saule,  
after that the good spirite of the Lorde was  
gone from him, and he left vnto the wicked  
spirit. For, before that, the good spirit of  
the Lorde, caused him to doe manye good  
things, althoughe Saule had not a true and  
sound heart. Howbeit, althoughe he did him-  
selfe no good, yet did he good to others, con-  
sidering the estate wherein he was. But,  
after that the good spirit of the Lord, had  
wholy giuen him ouer to Satan, a manne  
might

## The fifth Dialogue, intituled

might haue seene him grow worse, daylye  
and hourly, so that hee neuer rested, vntill  
such time as he had filled the measure of al  
wickednesse, and for a man of his degree &  
qualitie, made euen as shamefull an end, as  
Judas did. For, after that Saule had com-  
mitted the very worst deedes that he could  
possibly deuise, against God, and against his  
seruant Dauid, the Deuil at last egged him  
so far forth, as that hee destroyed him selfe  
with his owne handes.

**I. Sam. 31.**

God plagueth  
the most mighty  
kinges for their  
transgressions.

**Toby.** This is a fearefull example of  
Gods heauy vengeance, especially vpon so  
noble a personage. For, if God spare not  
kinges and Princes, we are not to look that  
he will spare any others whatsoever.

**Theo.** It is so farre off, that hee spa-  
reth great kinges, and mightie potentates,  
because they are of great magnificēce, as y<sup>e</sup>  
he punisheth them with more greuous, no-  
table and fearefull torures, then any of all  
the rest of his people. For, by how much  
the more he hath made them great and ex-  
cellent, by so much the more are they un-  
thankfull vnto his maiestie, when as they  
abuse his graces. And againe, there are  
no enemies of God, which more dishonor  
him,



**'Lunatique Devils.**

him, & do greater hurt vnto al mē, by these euill examples, and lesse punished by men, then they which are in the greatest authoritie. And therfore it cannot be chosen, but that God him selfe must arise to execute iustice vpon them, seeing that none els wil, or can doe it: And hee must needes cause them make a publick amends, for all the horrible and grievous offences, which they haue heretofore committed, and stil dayly doe.

**Toby.** To saye truly, hee handleth the very roughly, when he once beginneth to lay his hand on them.

**Theo.** But amongst all the rest, who the example of Saul ought most to terrifie, are all glorious, proude, enuious, and hypocritical men, and all tyrants, but especially, those kindes of men, whose fight against their owne consciences, and persecute such as they know to be most innocent. For, **Saule**, was subiect to all these vices. But, he most manifestly shewed, what great power the Devil had ouer him, when as he so openly fought against his owne conscience, which oftentimes enforced him to accuse & condemne his owne self, for the iniuries and wronges which he had done vnto **Dauid**.

*The Imitators  
of Saule.*

*What a grie-  
uous thing it is  
for a man to sin  
against his owne  
conscience.*

**For,**

## The fifth Dialogue, entituled

1. Sam. 24. 26.

For, how often was he enforced to say, that he was a vile and wicked man, and had done great iniurie to David, and that David was innocent, and a far honestier man then him selfe: And who enforced him this to doe, but the very power of the trueth, and his owne conscience, which drave him to it, as if he had beene racked to doe it: he right well knew, that he did wickedly, and that he manifestly fought against God, and yet for all this, he no whit amended him selfe: but stil became more trayterous, fierce & cruel, without any regarde, either to G D D, iustice or equitie, then any brute and furious beast.

But when he made such a iolly confessi-  
on of his sinnes, a man would haue thought,  
that he had beene very penitent, and altoge-  
ther conuerced. A man would haue thought  
that he had beene come againe to his right  
wittes, and that he had beene verpe well di-  
sposed to haue don much better, then before  
time hee had. But hee was immediately  
after, quite and clean altered, and did worse,  
then before he had done. Insomuch, that  
at the very same instant, wherein hee vsed  
these speeches, declaring the innocencye of  
David,



## Lunaticke Diuels.

David, he tooke his Iaueling, & thought if he had coulde, to haue run David through with it, with his owne handes, and after-ward caused him to be sought for al ouer, to haue put him to death. 1. Sam. 18. 24, 26.

Tob. Surely, herein he right wel shewed, that he was a very Demoniacke, and most Lunaticke.

Theo. We see a great number of such. For, there are an exceeding mighty number of those, who, after they haue long time fought against their owne consciences, haue some remorse thereof. But forsomuche as God forsaketh them, because they haue forsaken him, the Deuill their master, who hath so great power and dominion ouer them, hath no more stay of them, then of senselesse and mad men. And therfore they alter their mynds euery houre. And if it so fall out, as that they sometimes light on the right side, they by & by tumble ouer againe vnto y other side, so y, the moone changeth not so oftē as they do. But this is the nature of al such as are subiect to the diuel. For, after any furious & mad spirit hath once got possession of them, they are neuer long in one mind. Tob. Thou hast already spo-

G

ken

## The first Dialogue, entituled

ken of many greate vices which greatly haunt vs, that make vs subiect vnto him.

**The.** It is said, that the diuel many times cast the Lunaticke one while into the fire, & another while into the water. Now, when the diuel eggeth vs forward, so that he causeth vs to fall into the sinne of couetousnesse, he casteth vs into a farre more dangerous fire, then if he did cast vs into a materiall fire.

Who they are,  
whom the diuel  
ouerthroweth,  
and maketh  
them fall into  
the fire.

The fire of Co-  
uetousnes.

For, couetousnes, is such a fire, as is impossible to be quenched, by reason of that which is cast into it, but burneth stil more & more. Wherefore the couetous men burne continually in this fire, and consume therein much of that that is cast in, with them.

**Tob.** If they were cast in into a materiall fire, they shoulde bee discharged for being burnt any more. Nowbeit, these men, of whom thou speakest, are in a farre worse estate, then if they were burnt but in a small fire.

The fire of  
whoredome and  
Lecherie.

**Theo.** Wee might likewise saye as much of Whoremongers. For Lechery is a fire also, and as hard to be quenched, as the fire of couetousnesse. And how many do we daylie see cast into this infernall fire by the diuel, who are there cruelly roasted both  
body



## Lunaticke Diuels.

body & soule. But there are a maruellous great number, especially, of these Lunaticke Demoniackes, whom the diuell very often casteth into this fire of whooredome and lechery, amongst the suppostes of the popish Church, who had rather burne in it, contrary to the counsell of Saint Paule, and the expresse commaundement of God, <sup>The contempt of marriage punished.</sup> then marry, and finde water in holy marriage to remedy it, wherby they might quench this fire, and so be ridde of it. <sup>1. Cor. 7</sup> But they had rather haue the diuel keep them there, <sup>Gen. 1. 2.</sup> then they would serue God in that estate <sup>Math. 19.</sup> which he hath ordeyned fro the beginning.

Tob. But, what are they, whom the diuel maketh thus fall into the water?

Theo. Why man, there are an exceeding number of them. We may place in this ranke, all voluptuous and lycentious persons, who suffer themselves to overflow as it were water, in their pleasures & delights. And therefore they make this end, <sup>Who they are whom the diuel causeth to fall into the water.</sup> tree for the Diuell to enter into the, to the end he might plunge and drown them over head and eares, so that they should neuer be able to come out agayne. To be short, if wee would discourse of this matter

The fift Dialogue, entituled

more at large, we should find, that the most parte of vs, are thus dayly dealt withall by the Diuell, who handleth vs not onely as hee handled the miserable Lunaticke, but a great deale more cruelly. For there is no comparison betweene the harmes whiche the Diuell is able to doe to the bodie, and those whom he incessantly hurteth in their soules.

Tob. Being we haue talked so long, of so many sortes of Demoniackes, I wold gladly now know of Ierome, what he were able to say to this matter, considering hee hath so long heard vs, & neuer spake worde which I maruel of. And me thinketh also þ he is about to leaue his silence, and to say somewhat.

Ier. Surely, thou and Theo. haue said so much, as that you haue leste me no great matter to talke of. But I will tell you a Tale which once I hard done by a woman Demoniacke, who differeth farre frō those sortes of Demoniackes, of whom thou hast before spoken.

Tob. Thou wouldest fayne tel vs here some fable and old wiues tale, to make vs forget all the doctrine whereout we might gather

A storie of a woman Demoniacke that was neuer satisfied with money.



## Lunaticke Diuels.

gather some good matter, of the talk which we heretofore haue had,

Ier. I wil tel thee, they that told me this hystorie, tolde it not vnto me for a fable, but for a true hystorie. And for myne own part, I verily beleue, that they counterfayted not the matter. And put the case it were a counterfayte thing, yet shal it turne to good purpose, as cōcerning those matters, where of you haue talked.

Tob. Thou shouldest haue gone on with thine history, whiles we haue entertained thee with these great promises. And therefore let vs now heare it.

Ier. First of al, it was told me that this history happened in Almayne, and that this Demoniacke was so lycorous of money, as neuer Jacke Dawe had greater delighe in it. For she woulde no sooner come neere any man, but that her hand was sodainly vpon his purse or money bagge if he had any, that she could find. And if she had once fingered it, she woulde haue so lustely bestirred her, and so suddaynely haue put the Gold or siluer which she had fingered vnto her mouth, as that a man coulde not haue beene so wary of her, but that shee woulde haue.

The fift Dialogue, entituled

haue moze suddainely haue licked it  
in.

Tob. I promise thee, this was a mar-  
uellous straunge Diuell. Why, those whi-  
che we commonly call Saracins, or Egip-  
tians, or els Bohemians, are nothing skil-  
full in respect of this Diuell, no nor yet  
the Jacke Dawes, who are the notablest  
theeves for money that may bee, and will  
sometimes as quickly dispatche it. But  
what became of this Demoniacke in the  
ende?

Iero. I vnderstoode by them who  
tolde me the tale, that Luther was asked  
his opinion of her. For hee was then a-  
liue, when as this matter fell so out. And  
the place wherein this thing happened, is  
not farre from the place where Luther dwelt  
but I doe not well remember the name  
which was told me.

Tob. It is no matter for the name of  
the place. But tel vs if thou canst, what Lu-  
thers aunswere was, as touching this de-  
moniacke, to those which asked his counsell  
herein.

Ier. I vnderstood, that he told them,  
that it was an aduertisement of God to the  
Almaines,



## Lunaticke Diuels.

Almaynes, and to all the world besides, that the diuell Hammon was vncbayned & let loose, and raigned in the worlde, and was now moze vnsatiablen then euer he had byn before, and therefore leaft neither purse nor bagge vnrpyled. And that although he had drawen ope all purses and bagges, and licked vp all the gold and siluer within them, yet coulde hee not be throughe full: For it is an vnsatiablen gulfe whiche neuer cryeth hoe.

God Hammon  
raigning in the  
world.

Tob. What meanest thou by this diuell Hammon?

Ier. That couetousnes, wherof the diuel himselfe is both God and father.

Tob. Indeed, me thinketh that Luther hitte it rightelye. And if so bee there had been no such thing, but a fayned matter, for sporte, yet it carrieth a good sence with it, for we daylye see before our eyes, the practise wherof Luther spake, both in al countreies, and also in all estates, and therefore the Almaynes are not to bee onelye charged therewith. For, we are able to say without counterfetting, that there is a diuellish couetousnes al the world througheout. And if a man should consider well of the matter,

The fift Dialogue, entituled

we should see couetousnesse, to be a verpe  
right thee Diuel, and maketh men become  
hee Diuels, & maketh such a nūber of De-  
moniacks as the woman was, of whō thou  
erst spakest, and begetteth suche a number  
of great & litle Diuels, to play this pageāt,  
as that the whole worlde is nothing els but  
a Diuelrie, altogether diuelished.

Ierome. This was that the diuel which  
chiefly made Judas such a Diuel, as thou  
hast saide he was, and so, neuer since that  
euer he ceased hatching and bringing forth  
of such like as her self, who are the greatest  
hinderers of the course of the gospel, which  
any way might come vnto it.

Tob. We are then in a iolly countrey,  
when as we be in suche an hel, and haue to  
doe with so many sortes of Demoniackes  
and Diuels.

Ier. The danger is not so great to haue  
to doe with them, as it is to be one of the  
number.

Tob. I right wel know thy meaning.  
And therefore the hardest matter for vs re-  
steth herein, to find y<sup>e</sup> meanes how to auoyd  
al these inconueniences, to wit, howe wee  
may first keepe our selues, from falling in  
to



## Lunaticke Diuels.

to these mischiefes. The second is, as touching the meane, whereby we may eschewe the hurt which these diuels and Demons ackes might doe vs.

Ier. That, which thou hast spoken of, is the very best and chiefeft: For, to what purpose were it for a man to vnderstand the disease, without a man did thinke to get necessary remedies for the healing thereof, and it were to smal purpose to thinke of them without a man were sure to find them.

Tob. In very deede it would serue to none other end, but the more to torment the party griued, and make him become more desperat.

Ier. And therefore the very best way will be, that at our first meeting together, we trauel and goe about this matter.

¶ *Gs The*

# *The Title and effect of the sixt Dialogue, of the Demo- acke world.*



His sixt Dialogue is intituled,  
The coniuration of Diuelles,  
because in it, is set forth, whi-  
che way to driue out Diuels  
whiche rule and torment the  
world. Whereupon, those re-  
medies are spoken of, which Saul sought after,  
that hee might bee ridde of that wicked spirite  
whiche tormented him, and of the remedies  
which Infidels, and wicked men hunt after, for  
such diseases as come vnto them, and how men  
haue recourse vnto creatures, whereas in truth  
they should run vnto God.

Of the cause of Saul his madnes, and of the  
right remedy that was vsed for the same.

Of the blockish and witching spirit which  
God sendeth vnto vs in his iust iudgement.

For what cause, fasting and prayer are auay-  
leable, for the driuing out of diuels.

How very necessary a thing the increase of  
faith is.

Of the true vse of fasting, and of the abuse  
therof.



## *The Contentes.*

thereof.

Of gluttonie & drunkenness, cloked vnder the title of the libertie of the Gospell, and namely in the person of the Magistrates, and ministers of the church.

Of the Diuels force, whē he is to be put out of his lodging.

Of the victory which Iesus Christ hath against him.

Of the principall and most necessary knowledge that is waiting in man, & of his vnthankfulness, as well towards God, as also vnto those to whom of duty he is bound.

*The*

*The sixte Dialogue of the  
Demoniacke worlde, intituled, The  
Coniuration of Diuels.*

*Ierome, Tobie, Eustace, Theophrast.*

*Ierome.*



Thou desiredst (Tobie) to  
vnderstand what reme-  
dies there were to keep  
vs, not onely from be-  
comming to be Demo-  
niacks, but also to be de-  
fended from taking anye  
hurt either by the diuels, or by the demoni-  
acks to whom the diuels possesse and rule.

Tob. Very true. And therefore I am  
here now ready to heare what fit remedies  
thou haste brought mee for the purpose:  
For I right well knowe, that all the  
Priestes, Friers, and Charmers Coniu-  
rations, and all the Coniurers that be in  
the worlde, will litle or nothing auayle,  
without there be some other helping hand  
then theirs.

*Ier.*



## Coniuring Diuels.

Ier. Why man, thou must not looke that the diuels and Demoniackes coniure one another.

Tob. Why speakest thou that?

Ier. Because, if there be any men in the whole world, ouer whom the diuels raigne and haue power, they are the people, of whom thou erst speakest. And therefore if there bee any who of right are to bee taken for Demoniackes, euen those kindes of men, of whom we heretofore spake, are to bee looked for amonges the men of that Courte. For they are suche demoniackes, as that they make all men els very demoniackes also, what with their false doctrine, traditions, and by meane of that wicked spryice which guideth and gouerneth them. For, seeing they are the guyders and Gouernours of others, it cannot bee chosen, but that they whiche are guyded and gouerned by them, must needs bee led by that spirit, which guideth & gouerneth their leaders and Gouernours.

Tob. I doubt that Eustace, wil not yeeld vnto that thy opinion.

Ier. I care not whether he will yeelde to it or not, yet I am sure it is true that I haue

The sixt Dialogue, entituled  
haue sayde.

Eust. If thou wilt needes haue it so, I  
shall but loose time to speake against thee.  
And therefore I shalbe contented to heare,  
what Coniurers they are that thou canst  
bring forth for thy parte, and see what  
greater vertue they haue more, then those  
whom thou hast disciiphered, and so greatly  
blamed.

Ier. Nec thinketh Tobie, that Theo.  
hath shewed vnto vs a most excellent reme-  
die against this mischiefe, whiche is so  
greatly to be feared: so that in my opinion,  
if we take it, we shall neuer neede any o-  
ther.

Tob. I vnderstand right wel, þ he hath  
sent vs backe to Iesus Christ, to seeke this  
meane and remedy at his hand. And surely  
for myne owne parte I would neuer goe a-  
ny further.

Theo. Saul very diligently sought after  
it, but because he went not to God, to whō  
he ought to haue gone, he neuer found that  
comfort and remedy against his disease, that  
he looked for.

1. Sam. 16,

Tob. What remedy was that?

Theo. His seruants made him beleue  
that



## Coniuring Diuels.

that it was best for him to haue some cunning Musition, which could play excellently vpon an harpe. And he thought this, to be very good counsel. Whereupon, he forthwith sent to haue such an one gotten him: and at last, Dauid was brought to him to play this parte, for hee had therein, moste excellent skill.

The counsell which Saules seruants gaue him.

Tob. What reason had they to doe thus?

Theo. There was great likelihoode, that the seruantes which gaue Saule this counsel, as the historie witnesseth, were his Physitions, who had met together to consult of his disease. For, when anye sicknesse, or other inconuenience falleth vpon the wicked, they neuer consider, that it is the hande and rodde of the Lorde that is layde vppon them, without they bee enforced thereto, with the greate blowes of a mawle, as was layde vppon Pharaoh and the Egyptians. And therefore, where they should looke vp vnto heauen, they stil looke groueling downe to the earth, and runne rather vnto creatures, then vnto the Creator.

What time does the wicked hunt after, whē they are diseased.

Exod. 12.

And agayne, they that are about them, like

The sixt Dialogue, entituled

like them, neuer giue them other direction. **W**herefore, when Saul was not well at ease, hee must needes sende for remedy for his disease. And his moste excellent remedy had beene, to haue sent for some sound Prophete or Preacher, to haue told Saul of the grieuous and great sinnes which he had committed, whereby the wicked spirit had so great power ouer him, to tormēt him as he did: For, by these and suche lyke speeches, he must needes haue been brought to repentance, and so haue fled to the mercies of God, whereby he might haue obtained his fauour, and remission of his sinnes: for, if he had gotten to an attonemēt with God, through true and faithfull repentance, he shoulde haue founde at Gods handes, that remedye that was moste necessary for him. For, that God, who had stricken him in his iust iudgement, could, and also woulde, haue healed him in mercy. But because that Saul, had so lōg dallied w<sup>th</sup> God, & perseuered so long in his wicked doing, cōtrary to his own cōscience, as  $\text{h}$  god would not once vouchsafe to giue him that grace to haue recourse vnto him, nor suffer him haue any mā in his Court, & about him, to giue him that counsel,

Tob.



## Coniuring Devils.

Toby. I doe not thinke this counsell, to be the best counsel that might haue been giuen him: howbeit, this is the verpe ordinary course, which we almost all take, to runne rather vnto Physitions, and seeke remedie at the handes of Creatures, then vnto God, the most excellent Physition of all.

Wee runne to creatures for aide, rather then vnto God.

Theo. I doe not thinke it amisse, to vse Physitions, and all other meanes whatsoever that men are able to helpe withall, so that they be ordeyned of God.

But herein resteth the faulte, that wee forsake GOD, and runne vnto Creatures: But if wee runne vnto GOD, yet haue we more confidence in men, & in the creatures, and in the meanes and instrumentes, which he hath ordained, then in God & framer and worker of all, without whome, all the instrumentes are able to doe nothing.

And therefore it is written of king Aza, that GOD tooke away his life from him, because that in his sicknesse, he trusted more vnto his Physitions, then hee did vnto GOD. Nowe, if God punished those, whose vsed such remedies as hee had ordained, when as they put their confidence

I. Chron, 16.

## The sixt Dialogue, entituled

in that, which they should haue done in him, we ought not to meruayle, although hee seuerely dealeth with many, who are not contented to abuse the meanes which hee hath ordayned, but seek after other meanes, which he hath forbydden, & put therein their whole trust.

To. They which haue recourse to the Deuill, and vnto Charmers, and Sorcerers, who are his Ministers, directe themselves to other Whilitions and meanes then GOD hath ordayned.

Theo. Neyther doe these men escape the heauy hande of GOD, although hee be slow in comning, nor yet they which runne vnto Idolles, and to straunge Gods.

Musick, a reme-  
dy against mad-  
nesse.

Toby. But I pray thee tell me, whether Musicke hath any power against such kinde of madnesse as Saules was, or not: For, it is to be presumed, that they which gaue Saule counsell, to send for a cunning Whilition, where of this opinion.

Theo. There are many Melancholike, and franticke people, whom Musicke serueth as a medicine, because it reioysseth and tempereth mens affections, and there-  
by



coniuring Diuels.

by draweth awaye their imaginations els  
whether, if it be vſed as it ſhould be. But  
Sauls madneſſe proceeded not onelye of  
a ſadde and melancholicke humour, eyther  
yet vppon anger and wrath. But the  
principall cauſe was ſupernaturall: And  
therefore, although hee founde him ſelfe  
ſomewhat comforted and eaſed, when Da-  
uid played vppon the Harpe, yet continued  
hee ſtill in his madneſſe, yea inſomuch that  
he ſtill enforced him ſelfe to thruſt through  
David, his Muſition.

And therefore hee was to looke for re-  
medie ſome where els. For, Sauls  
madneſſe proceeded from the curſſe of god,  
wherewith hee threatnech all ſuch as will  
not obey his lawe, that hee will ſtrike them  
with blindneſſe, furpe, and madneſſe: in  
ſuch a ſorte, as that hee will make  
them ſenceleſſe, that they ſhall be no more  
able to guyde and gouerne them ſelues,  
then thoſe blind men, that grope by h wals  
at noone dayes.

The cauſe of  
Sauls madneſſe,  
Deut. 28.

The ſpirite of  
fury and bloc-  
kiſhneſſe.

Toby. Surely, this is an horrible and  
very fearefull threat.

Theo. All the reſt of the Prophetes,  
which liued after Moſes, threatned the like

The sixt Dialogue, entituled

curse and vengeance, namely to tyrantes,  
their Counsellors and Officers, when as  
they threated them, that God would sende  
amongst them, a blockish, sleepey, & drunken  
spirite,

To. I thinke, that foolish and wicked  
Counsellors, which greatly hurt Princes,  
their courtes, and principalties, proceede  
from such a spirite.

Theo. That is questionlesse. For,  
seeing they make no account of the counsel  
of God, which he delpuereth vnto them by  
his worde, and seruantes, they are worthy  
of such counsellors as are ledde with such a  
spirite: As the false Prophetes of Achab:  
who were, by his iust iudgement of God, sent  
vnto him, to deceiue him, as he had well de-  
serued.

To. Thou wouldest the thus  
conclude, that there is no sufficient Phisi-  
tion, to deliuer or ridde men of such incon-  
ueniences, saue the most excellent Phisi-  
tion of al.

Theo. Our sauour Iesus Christ, peel-  
ding a reason, why his Disciples were not  
able to heale the Lunaticque, tolde them,  
that that sort of Deuilles could not bee cast  
out, but by fasting and prayer.

To,

Isaiah. 19.

Oseah. 4. 5.

Iohn. 6. 12

1. Kings. 22.

Mat. 17.

Fasting & prayer  
requisite for the  
casting out of  
Deuils.



coniuring Diuels.

Toby. Why sayd he so?

Theo. He him self declared that sufficiently enough, when as he as wel rebuked his Disciples, as also the father of the Lunaticque, for their incredulitie, giuing them therby to vnderstand, that, y was the cause, why his Disciples were not able to cast out y Deuil, albeit they had vsed al the skil and cunning they had. Wherefore, seeing it was for want of fayth, it was requisite, that their faith should be encreased. And this could not be had, but by the grace of God. For, fayth is the gift of GOD: And therefore, as we cannot haue it without him, no more also can it bee encreased but by him alone. And therefore, Iesus Christ exhorted his Disciples, to pray that it might bee encreased in them. Wherefore, sith it is so, we must adressed vs vnto GOD, by hearty and faythfull prayer. And prayer can in no wise please him, without it come from the soule and heart.

Encrease of  
fayth necessary.

Ephc. 2.  
Iohn. 6.

And because that abstinence or fasting, greatlye auayleth the soule or minde, for so much as being lesse pressed by the body, it is better disposed towards God: therefore the seruantes of GOD, haue commonly

The right vse of  
fasting.

## The sixt Dialogue, entituled

ioyned abstinence and fasting with their prayers, when as they would addresse themselves vnto his Maiestie, for any things of great importaunce, and be more feruent in prayer, according as the necessitie of the cause requyred. And therefore, Iesus Christe meaning to let his Disciples vnderstande, that they had great neede to pray vnto God, for the encrease of their faith, and that fasting, greatly auayled vnto prayer, because it was of great effycacie: he ioyned fasting with prayer, when as he spake of fayth that was to be required, for the casting out of this kinde of wicked, and most cruell Devils.

Toby. I doe not much meruaile, that there are this day so few Coniurers, which are able to cast out of the worlde those Devils, of whome wee haue heretofore so much spoken. For, there are but a few men, very earnest in prayer. And as for fastinge, the number is lesse, especially amongst you, who so greatly glory of the Reformation of the Gospell: For, you are not contented your selves not to fast: but, which is worse, you scorne them that fast, and condemn them for superstitious people, and hypo-

The abuse of fasting  
condemned.



## Coniuring Devils.

hypocrites.

Theo. I know right well, that thou takest great pleasure to be mery with vs, or els thou speakest of our doctrine according as thou haste hearde our aduersaries talke, who can neuer speake well of it, and yet neuer epther heard or yet vnderstood it: or, if euer they heard it and vnderstoode it, they speake ill of it against their own consciences. For, who euer heard vs more condemn fasting and abstinence, then true prayer, and all other good workes, which God alloweth and lyketh of.

Toby. Wherefore then fast you not in Lent, the foure Ember dayes, the Vigiles, and other fasting dayes, commanded by y<sup>e</sup> Church. Theo. If we condemne y<sup>e</sup> superstitious and importable abuses, which the Papistes vse in their fastes, wee doe not for all that condemne the true fastes, that are according to the worde of GOD, and according to the right rule of the auncient Fathers and true seruantes of God: But contrariwise, wee greatly desire, to haue the right vse of those fastes, to bee brought into the Church. For there is great difference betweene correcting the abuses, & the

What true fasts are.

## The sixt Dialogue, entituled

abolyshing of good things which men haue abused. And as for the common fastes, there are no preachers which more commēd the, nor who more grievously reprove and condemne gluttony, drunkennesse, and all dissolucenesse, or losenesse of life, as well for eating and drinking, as also for all other thinges, then the true Ministers of the Gospell, reprove and condemne them.

Gluttony and  
drunkennes, clo-  
ked vnder the ti-  
tle of the liberty  
of the Gospell.

Toby. I doe verely thinke, that that which thou sayest is true, but I finde fewe which follow that doctrine. For, I see manye of your side, whoe are no better reformed, without, where peraduenture they might at the least haue fasted sometimes, so long as they held our lawe: who now, not onely neuer fast, but commonly surfet both in eating and drinking, as if they had receyued the Gospell for none other purpose, but to surfette at pleasure, and make a scoone at all abstinence and sobrietie.

Theo. I must needes confesse, that there are ouer many such. And I will confesse more vnto thee then that. For, if this mischiefe, whereof thou speakest, were but in some of the meaner sorte, it were lesse



## coniuering Diuels.

lesse to bee lamented . But the greatest mischiefe of all the rest is this , that there are a great number of ministers and magistrates, who are more licentiously giuen to this kinde of vice of crouling and bowling, then those men, whom they ought to correct for such offences. For these are the speciall men, whome a man shall ordinarily finde in the Cauernes and Tipling houses, as if their chieftest occupation were to croule and bowle , & prouoke others to all loosenes.

Tob. I haue hearde it oftentimes spoken, & there are many of the chieftest of your officers amongst you, who take great pleasure to giue the ministers, which will play the good fellowes alittle, they lading (as wee say) . And these officers thinke, that they haue made a great conquest, when as they haue a minister drunke, as it too too often falleth out. And I doubt not, but that Ierome hath hearde as great newes of this as I.

Theo. I knowe more of this, then I gladly would, & I cannot heare it spoken of, but to their great shame which doe , and continue such villanies. But it is easily

Of the Gluttonie and Drunkennes of magistrates and ministers.

## The sixt Dialogue, entituled

to bee seene, what maner of men these ministers and officers are, who thus honestly behaue them selues, thou maist right well say, That Rowland and Oliuer are well met. For, because these officers, are men of wicked life and conuersation, and feare that the Ministers woulde repproue them of their sinnes: They are the gladdest men in the worlde, when they can get in their Ministers to bolle with them, to the end there, by to hyde them, that they shoulde not be ouer greuous in accusing and repprehending of them. For, when these Ministers or rather minstrels, haue well met they whistle, they, ouer whom they are Pastors, doe assure themselves then, that they will not be too eager vpon them. And againe, these cup whistling minstrels, haue no regard, to much crying out, because they fear that some man woulde accuse them, if they should displease those who were witnesses of their trolling and bolling, & the rest of their vices whereunto they are subiect.

Tob. If the case thus standeth, I dare assure thee, that you haue very venerable Apostles, to cast out all the Diuels by fasting and prayer, which at this present so greatly



## Coniuring Diuels.

greatly trouble the worlde. And if there were no Diuels at all in the whole worlde, these good fellowes, in steede of casting of them out, woulde bring them in. Wherefore, I doe not much maruel, although the Diuels haue so great power of these Drunkards and gluttons of all sortes and estates, and namely, ouer those ministers & magistrates who rise early in the morning, not to go to a Sermon, but to the Tauerne and there drink a dutant, what saiest thou to it Theophraste?

Theo. This I say vnto it, that y<sup>e</sup> land, and common weale is accursed, which hath gluttonous & drunkē magistrates & pastors, & rise vp in the morning to folow drunkenness vntill they are hoat with wine. And therefore, seeing that all vices reigne in the world, & more amongst them, which shoulde correct and punish the, then amongst any of the rest, it is no maruell, though there be so many diuels & Demoniacs euery where, as are. But such as feare y<sup>e</sup> Lord, haue a very good recourse. In very deed, it will bee a hard matter to make those diuels departe from the, but yet they shal, wil they, nil they, be displaced, because Christ laiecth his hand on them, as

Eccle. 10.  
Isaiah. 5.

that deuises  
and meanes th  
Diuell hath wh  
he is to be displa  
ced.

Mat. 17.

Mark. 6.

Luke. 9.

## The sixt Dialogue, entituled

as hee did vpon the miserable Lunatike. For, when Iesus Christe was in place, it was so farre of that the wicked spirite would departe from this pooze childe, as that hee became more madde in him. And so likewise, when these Diuels, and demoniackes that they possesse which are now in the worlde, feelee the Gospel come neare them, and beginne to heare the voyce thereof, they are euen as madde, as if a man shoulde sounde out the Trumpet, to assaule them, and giue them the alarme. And, as the Diuell went not out of the Lunatike, vntil suche time as he had first tryed all his forces against Iesus Christe: No more wyl hee be displaced of these Roomes, which he hath gotten possession of, without stronge and mightie combates. And al the while that the Diuell so furiously resisted Iesus Christ, the diuel a great deale more tormented the pooze Lunatike, then euer hee dyd before, Insonmuche, that hee lay before Iesus Christe, as if hee had been dead.

Tob. Hee dyd that, to vexe the pooze father, of that so very a miserable childe, and because hee had so little faith, his incredulitie was the reason, why this childe was no sooner



## Coniuring Diuels.

sooner healed. For it seemed, that the presence of Iesus Christ, did him more hurt then good.

Theo. It might seeme that Iesus Christe came thither, to giue the Diuell greater power, to the end hee might finish that worke which hee so long before trauelled about, which was, to kill this poore miserable childe. For, euery man thought the childe to bee dead, when the Diuell leaft him. Howbeit, it fell out cleane contrary. For, when it was thought, that hee was starke dead, hee was quite and cleane deliuered of the Diuell, and made thorough whole.

Nowe, wee see that the like of this falleth out dayly, we see how the Diuel troubleth and tormenteth the worlde, especially in those places, out of which hee knoweth he shall be caste. For, he then falleth into such a rage, as that a man woulde thinke that the Gospell, by which meane Iesus Christe will cast him out, had set open all the gates of hell, to let out all the Legions of Diuels that were in it. For, then hee fretteth and fumeth, and maketh as manie as he hath power ouer, to fret and fume.

To

Victorie against the diuell, after he had been driven, to his last shifts.

## The sixt Dialogue, entituled

To be short, he so terrifieth y<sup>e</sup> whole worlde, yea, the valiantest and most constant, as that a man would think it should be utterly consumed and come to naught. But euen then, when we thinke it shoulde bee cleane wasted and destroyed, our Saviour Iesus Christe, sheweth himselfe to be farre stronger then he. And therefore, wee must not stande in a maze when we see the troubles and persecutions, which the Diuell and his retinue styre vp in the worlde, when as they feele Iesus Christe come neere them, to cast them out through the power of his gospel. We haue none other thing to doe but to remaine stedfast and constant, and do that duetie that appertaineth vnto euery of vs: and so leaue the charge of all the rest of y<sup>e</sup> things vnto our Lord Iesus Christe, who will neuer forsake vs, nor yet suffer the diuell to reigne amongst vs.

Tob. I tell you, it is most necessarie that hee shoulde put to his helping hande. For there is none els to withstand the Diuels power, nor yet stay and tame suche an enemye, whome, neuer man was able to vanquish, but he alone. For, so far forth  
as



## Coniuring Diuels.

As I am able to vnderstand by the talk that wee haue had together, we are not only in worse estate, and more intractable and raggynge then brute beasts, but also then the very Demoniackes. Whereupon, I can not sufficiently enough maruaile at our nature. For, we are of that nature and condition, that wee can skill to do any thing, but that which should be for our benefite, & most necessary for vs. For, there is neither Art, Science, practise, nor yet occupation whatsoever, which we haue not deuised, and can doe it, and teach others also, sauing the art to liue well, which wee bragge to teache to euery one, and yet are not able to teache our selues, but muche lesse able to practise it. For, there is almost, no beast so sauage, cruell, furious, or villanous howsoever, but that man by Arte, is able to vanquish, tame, and master, and make familiar and gentle: But it is a wonder to see that hee is not able to fynde out any Arte, Science, Practise, nor weapons, to vanquish, tame, and master hym selfe, and to ouercome and subdue his owne affections.

Man can doe a-  
nye thing, saue  
that which he  
ought chiefly  
to doe.

Man a conquere  
ro of all thing  
but of himselfe

Horses

## The sixt Dialogue, entituled

Horses and Hovles are with much a doe brought to it : But yet hath man founde the meane to handle them, and make them doe him service, in a short time. Bulles and Oxen are mightie and strong : and yet man teacheth them to beare the yooke, and draw in the Cart. The Elephants likewise are most terrible : and yet man maketh them beare as great a burden as he lusteth. Wolves and Beares, are very cruell : and yet man maketh them tractable . Lions are very fierce, proude, cruell, and terrible: and yet man maketh them humble themselves, and obey him. Contrariwise, I see too often that the husbände is not able to maister his wife, nor the wife, her husband, that they might liue quietly together : although shee be fleshe of his flesh, and bone of his bones, and liue long time togeather, both in one house, and eate their meate together, both at one Table, and lye both in one bed, and which is more, are one body, and one blood. If man then cannot liue with himself, with his owne fleshe, and his owne blood, with whome will hee liue ? If hee cannot loue his wife, whom God hath made of his owne substance, and hath giuen her vnto him, for  
his

There is disagreement betwene the husband and the wife.

Gen. 2, 3.

Ephe. 5.

Gen. 1. 2.



coniuring Diuels.

his aide and comfort, whom will hee loue? Likewise, if the wife cannot humble herself and fit her selfe, to agree with her husband, Ephe. 5. whome God hath giuen her, to be her head, and framed her out of his body, with whom will shee agree, and who shall bee able to abide her? There is great contrarietie betwixt dogges and Cats, yea such a naturall hatred, as is not almost to bee reconciled. And so likewise, betweene Wolves and Sheepe: Lions and Oren: And yet if they had been brought vp together from their youth, their bringing vp and company keeping, which they had had together, would worke some power and efficacie to dispoile them something of their nature, & so ioyne themselves in vnitie together: Although they bee beastes of sundrie kindes, and meruellously differing, and contrary one to another. What sayest thou to this Ierome?

Ierom. Hee thinketh, it fareth with men, as it fareth with flies and swallows, who are alwayes lodged amongst men, and lye in theyr houses, and yet for all that, a man is not able to master them: for, the  
A swallow,

A similitude of  
unthankful men.

The sixt dialogue, entituled

Swallowe buildeth her nest in his house, and layeth her egges there, and hatcheth by her young ones. Man, bestoweth house roome on her, & they both sleepe vnder one rouse, and yet there is no familiaritie betwene them, neither yet liue they one with another. And in the end the Swallowe leaueth nothing els to the good man of the house for his house rente, but her filthie dounge, after shee hath continued there a great while, and broken him of manie a sleepe with her chattering and chirping. And therfore Tolly rightly compared Swallowes to false and vnfaithful friendes. For, as the Swallowes make them readie to come in the Spring, and then depart when cold weather commeth in: Euen so wyll false friendes stande by vs so long as the weather is faire and cleare, but when they see the winter of mishap come vpon vs, they flie away from vs euery chone. And therefore it was not amisse said of Pythagoras, to forbid men of receiuing the swallowe vnder their rouse.

Tob. What meant Pythagoras by that.

Theo. His meaning was, that it is not good

Tolly in his 4.  
Tooke to heren.

gre  
two  
ban  
wi  
Ge  
Ep  
Ge

Pythagoras  
Crede.

Plutarch.



## coniuring Diuels.

good to be familiarly acquainted w<sup>th</sup> Flang-  
lers, flanderers, and vnthankfull persons. **Quest. II. 8.**  
who are rightly represented by the Swa-  
lowe. For, a man shall neuer get any  
good by them, but sorowe, griefe, hurt, and  
dishonour. And is not the flie likewise. I  
pray you, alwayes in the kitchen: The first  
at the Table, the first in the dishe, and ta-  
steth all the meates wee eate of. Yea, they  
will doe it, although we were Emperours  
and Kinges, and more then this to: They  
take assaye oftentimes before the cooke.

Ier. But what fauour find we by them  
for all the benefites which they dayly haue  
at our hands, in our houses. What wage &  
reward haue we of them?

Tob. This wee haue, they greue and be-  
ray with their dirt, whatsoeuer faire and  
beautifull thing that is within the house.

Ier. And more then that, for they en-  
gender vermin and corruption, neuer cea-  
sing to importune, sting, and bite vs, euē til  
the blood follow withal, and are neuer con-  
tented with all the benefites y<sup>e</sup> we bestow on  
thē, w<sup>th</sup>out they also suck & drinke our blood.

Tob. These flies are farre more  
dangerous then man, and a great deale

The sixt dialogue, entituled

more vnthankfull. I see fathers and mothers also dayly, that cannot agree with their children, but after, that those fathers and mothers haue wasted the odours, and fumes of the odours, which are continually about their children, and banded them, and haue been greeued and vexed, and had many a foule hand with them in the bringing of them vp: so soone as these children haue bin growne vp to rype yeeres, they would not once acknowledge either father or mother: They would neither see them, nor beare with them: but driue them oftentimes, out of the house: or els they parents were enforced to driue them out, by reason of their rebellion and wicked dealing. I neuer saw any such vnthankfulness, nor crueltie betweene Dogs and Cats, Wolves and Lynners, Lions and Lions whelpes. I haue seene these Landleapers, who haue lead all the countries ouer, Lions, Beares, Apes, Asses, Horses, and many other sortes of beasts, and ruled them as they listed. For, they would make them do whatsoeuer they pleased, and commanded them. They haue made them daunce, leape, lye still, stand vp, couch on the ground, make curtesie, march with

The great vnthankfulness of some children, towards their parents.

Landleapers.



## coniuring Diuels.

march with a pyke, and winde a flate. To  
bee shor̃te, I am not able to tell you in a  
longtime, howe many sundrie chinges they  
haue taught them, and made them doe. For,  
they taught them to doe all things. What  
is the cause then, why man is so well able to  
instruct the most vnteachable brute beasts,  
and doe learne of him, and yet hee himselſe,  
not able to teach himselſe, nor yet learne of  
himselſe that, that is necessary for hym to  
learne, and without the which, he is in deed  
no man?

Ierom. No, not the wife of her hus-  
bande, nor the childe of the father.

Toby. What is the cause then, why  
doe these Landleapers take so great paine,  
to teach beastes, after this sort?

Ierom. It is to none other ende, but  
to make men sporte, and thereby, get mo-  
ney of them, that they myght liue the ease-  
lier.

Tob. Now, what greater pleasure can  
any man haue, then to see his children well  
instructed? Is there any Ape more plea-  
sant? with whom may they haue any better  
pastime? And what greater commodity can  
any Landleaper draw out of beastes, which

The sixt dialogue, entituled

he so teacheth, then the father frō his sonne, the husband, from his wife, or the brother, from his brother, or one neighbour from another, if they could as wel learne of them, as the beasts learne of the Landleapers.


Ierom. This is most certaine, a man shall finde a great many moe children, like the Hippopotame, then the Storke.

Toby. What manner of beast is that Hippopotame?

Ierom. It is a beast that is bred chiefly in Egypt, in the riuer of Nile, & y one half of him is like an horse, and the other halfe like a fish. And therefore, he beareth this name, that is to say, a riuer horse.

Tob. What is thy meaning by naming of this beast?

Ierom. I will tell thee, They that haue witten the histories of the natures of beasts, haue set downe the nature of this beast, to bee so peruerse and cruell, as that so soone as hee is come to any ripe yeeres, being therto brought by y endeuour of his parents, that hee will kill his father, and afterwarde haue to doe with his mother. And howe many children, thynkest thou shall wee finde at this day, who are not

 The Hippopotame.  
name.

Plutar. Booke.  
Whether the  
beastes bred on  
the land, be wiser  
then they which  
are bred in the  
water.



coniuring Diuels.

not grieued, that Fathers & mothers liue  
so long, and thinke of nothing els, but to see  
the end of them?

Toby. And how many thinkest thou  
there are of such childre, who bring their pa-  
rentes to the graue, with very sorowe and  
pensiuenes, to see their vntowardnes.

Ierom. Alas, if man sheweth him selfe  
to be such a one, to those who haue begotten  
him, and brought him vp, what good shall  
other men hope for at his handes.

Toby. But tell mee also, I beseech  
thee, what thou meanest by speaking of the  
Storkes?

Ierom. I put in them, beecaue they  
are of a cleane contrary nature. For, if wee  
shal giue credite vnto natural Philosophers,  
both Greeks and Latines, & to their Pro-  
uerbs, they bring vp & comfort their dauns  
in their old age, & by that meanes, shew the  
selues thankfull vnto them, for their bring-  
ing vp of the, when they were young. How  
sayest thou Theophrast, is it not so?

Theo. In very deede the Hebrewes, giue  
this fowle, which here, in our language, we  
call a stork, & giueth her in the Hebrew tongue  
a name, which signifieth, mercy & curtesie.

The Storke.  
Plin. in his 10.  
Booke, cha. 2.  
Antipelar-  
gosis.

The sixt dialogue, entituled

And therefore, there is great lykelyhood, that this name was giuen vnto her, vppon the reason which thou haste yeelded. And therefore, Basill the great exhorteth all Christians, to followe the examples of the Storke.

Basill.

Suydas.

Ierom. And Suydas also testifieth, that hereupon, an Embleame and deuise was made: In which, there was a kinglye scepter, layd vpon an Hyppopotame, & there vponiewed certaine Storkes.

An Embleame  
and deuise for  
Princes.

To. What was the meaning here of?

Ierom. The meaning was this, That Kings and Princes should by their power and authoritie, suppress all vnthankfull, wicked, and tyrannous personnes, that would not yeelde their obedience, to those, to whom, in duetie and conscience they are bound, but yeelde ill for good, both to theyr parentes, countrey, and Church, whome had begotten them, and brought them vp. And contrariwise, they that should sustaine, and maintaine, all such as were Debonaire, and acknowledged the good turnes, which they had receyued, and had discharged themselves of all such dueties, as of right they ought.

2. Crinit. de  
pon. disc. lib. 4  
2. 13.



## Coniuring Deuils.

ought.

Theo. And for that cause also, S. Ambrose saith, that amongst the Romaines, the Storke was taken to be an example of all pietie and debonairtie.

Toby. This deuise, wherof thou speakest, Ierome thinketh it, not too much amisse. What saiest thou to it Theophraste?

Theo. I will tell thee mine opinion. I doe consider thus with my selfe, howe it should be possible, that one man shoulde be faythfull to an other, when as man, is so trayterous, so vnfaythfull, and altogether so vnthankful, towarde God his Creator who is both his Father, and souereine liege Lord and Prince. For, howe can hee obey a mortall man, who is a Rebelle, to the immortall GOD, who hath both our lyfe and death in his hand, and is the same God, by whome we are, liue, and dye. And therefore, is not this a most horryble thing, that man, who is but a worme of the earth, and no man in deede, in respecte, and scarce able to crawle vpon the ground, should be so vnthankfull and rebellious? For, were it not for the hope of eternall lyfe, wee might

Man vnthankfulnes towards God.

Isaiah. 40.4  
Acts. 17.

The sixt Dialogue, intituled

right well say, that he were the most miserable of all the creatures in the world. And yet he dareth him selfe alone, boldly resist al order of nature, and refuse to doe his dutie, wherunto al the rest of the creatures are most obedient. He boldly dareth lift vp him selfe, against the Authour, and Gouvernour of all things, who made him of the slime of the earth, and in a moment is able again to dissolue him. I cannot inough meruayle, when as I consider of this great pryde and arrogancy of man, how he alone dareth resist his God, whome, all the rest of his creatures, the heauens, the earth, the sea, the starres and planets, al the elements, beasts, Angels, and Devils obey.

Toby. Surely, for mine owne parte, I woonder at it, euen as much as thou doest.

Theo. But thou wouldest a great deale more woonder, if thou diddest more narrowly consider, of the infirmitie and misery of man, wherewith hee is continuallye enuyroned, and as it were almoste quite and cleane swallowed vp, sithence the time of his conception, and what his nature and frame is. And therefore, seeing we are  
entred



## Coniuring Devils.

entred into this talke, me thinketh, that this  
cōsideration, and contemplation wil not be  
amisse, for vs to debate on. For the which  
cause, I am of the opinion, that wee might  
handle this poynt somewhat more at large,  
if you will agree vnto me herein. Howbeit,  
I feare nothing but that we should be ouer-  
long, because there are in this behalfe ma-  
ny good thinges, and worthy dilygent con-  
sideration.

Ierom. I beleue there is none here,  
but would be right gladde of it. For, it is  
a matter worthe handling. But to the  
ende we might all profit the more, I take  
it, that our best way were, for the present, to  
talk of some other matter between, & recre-  
ate our selues a little in this faire Garden.  
For, when our mindes are alwayes occu-  
pyed about one thing, it groweth yrelesome  
vnto vs at last, although it were neuer so  
pleasaunt or profitable. Againe, we cannot  
so well carry away all, when our mindes  
are surcharged with ouer great a multitude  
of matters, and besides, when wee haue no  
delight in that that we heare.

Eust. Without doubt, there is nothing  
more certaine.

To

## The sixt Dialogue, intituled

**To.** I know not my maysters, whether you be weary or no: But for mine own part, I am weary of hearing of good talke, when I shall tarry all day and all night about it.

**Theo.** And, I doe thinke, that there is none of vs weary in this good cōpany: But because we may be the fresher, and followe the matter more cheerely, I am contented to agree to Ierome. And therefore, I thinke it moste expedient, that we walke a little here in this garden, and looke vpon the goodly flowers, which God hath created for our vse: to the end, that in beholding of them, we may the better alwayes learn, to acknowledge his great power, wisdom, boountie, and that therby, we may haue the better occasion to prayse him, and yeelde him our humble and hearty thanks: And then wee maye after enter againe into our matter. And where wee haue heretofore spoken in generall, of the disorder and confusednesse of the world, and of the daunger wherein it standeth, wee will also speake somewhat more, in perticular of man, who is the cause of all the disorder, and great mischiefes, that at this present reigne in the world.

**To.**



Coniuring Devils.

Tob. Seeing you are all of this opinion, I promise you, I for my parte, wyl not be against it. Let vs rise therefore, and get vs hence.

FINIS.

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three Cranes in the Vintree, by Thomas Dawson, for Iohn Perin in  
Paules Church yard at the  
signe of the Angel.

1583.

